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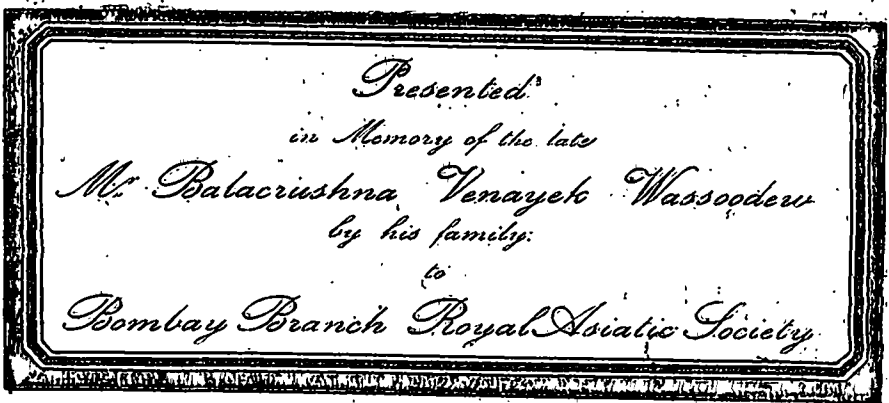

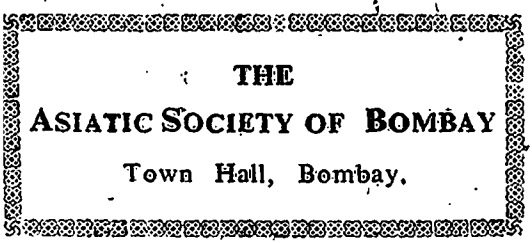

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A TRANSLATION

OF THE

PUNCHOPAKHIYAN;

OR

THE FIVE STORIES.

THE MAHRATTA BOOK GIVEN AT THE EXAMINATIONS.

BY AN OFFICER OF THE BOMBAY ARMY.

[PRICE THREE RUPEES.]

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DEDICATED

TO THE

BOMBAY ARMY

IN GENERAL,

AND

INTERPRETERS

IN PARTICULAR.

BY

ONE OF THEMSELVES.

PREFACE.

THIS Abridgment of the Tales of Peelpai, called the "*Puncho Pakhiyan*, or five discourses," falls very short of the truly amusing original, and is only useful as a translation in so far as it may tend to facilitate the tedious study of those about to learn Mahratta. As this was the primary object of the publication, I trust none will be found to cavil at the adherence to native idioms, and absence of all flowery language. With this explanation I consign the bantling to the world:

"*Suis stat Viribus.*"

PUNCHOPAKHIYAN;

OR

THE FIVE STORIES.

In olden times, a King, by name Soodurshun, highly accomplished and virtuous, governed a city of the name of Peithun. This king deemed his children fools because they were ignorant of the Shastur, and often thought how useless was a host of children if they were unlearned and vicious—even worthless as a buffalo which gives no milk: if one son be conversant with the Shastur, he will be the means of prosperity to the whole family; but rather than that a son be not so, it were well if there were miscarriage, premature death, or barrenness—anything rather than an unworthy son. By virtues acquired and done in a former state of existence, one obtains happiness in both worlds; but for vices, the race becomes exterminate. Now who is there who will educate my boy Koomargwurtee in the laws of the Shastur, so as to make a new creature of him. Such were his inmost thoughts, which one day he spoke out in the council chamber. On hearing which, a Brahmin, by name Vishnoo Shurma, who was accomplished, and as well read in the sacred laws as Bruhusputee himself (the preceptor of the Gods,) undertook to teach them the Shasturs in six months. When the King heard it, he was delighted, and having reverenced the holy man, consigned the boys to his care. He then, having arranged five treatises, after the manner of anecdotes, began to instruct the Princes in the Shastur.

The objects of the five treatises were—first, on the severing of friends; the second, on the advantages of unanimity; the third, on amity and dissension; the fourth, on acquisition and losses; and the fifth, on nature deliberation in all matters.

CHAPTER I.

ON SOWING DISSENSION AMONG FRIENDS.

VISHNOO SHURMA said to the Princes, "There was once intense intimacy between a Lion and a Bullock, which a malicious babbler of a jackal broke up." On hearing these words of the Brahmin, the princes asked how it was? Vishnoo Shurma replied:

"A merchant by name Wurdhman* lived in the city Muhila, in the South country,—who, although he possessed immense wealth, still desired to amass more; this however is in the Scriptures—'He that hath not, let him obtain; he that hath, let him preserve it; he that hath preserved, let him augment, and out of his accumulated wealth, let him be charitable; because the wealth that is not looked after, diminishes, and once on the decline, it leads to ruin; and if the best use is not made of riches, when obtained, neither worldly nor spiritual benefit is derived.' With this reflection, the merchant packed up a variety of articles, and set out to traffic in a foreign country. He had a bullock by name Sunjeewuk, who, in a difficult part of the road, by reason of his heavy load, became very tired, and presently, his foot slipping, he fell. The merchant drove on the cart, and leaving two servants to look after the bullock, moved forward. The servants remained there some days and then went away, bringing their master the false intelligence of Sunjeewuk's death. On the other hand, Sunjeewuk, by the might of his life,† escaped, and eating grass soon became excessively fat. A lion named Pingul ruled the wild beasts in that forest. One day, being thirsty, he went to the banks of a river, when all at once a thunder-like noise, such as he had never heard, fell on his ear—it was the deep lowing of that bull: fearing, he refrained from drinking, and stood amazed. Just then,

* Wurdhman means thriving.

† This bears reference to their belief in predestination: the sentence means, that the allotted period of his existence had not expired.

Dumnuk and Kurtuk, two jackals, sons of the king's minister, came up, and seeing his fear, began to consult together. Dumnuk said to Kurtuk—'Why has our master, who came to drink, refrained therefrom, and stands thus?' Kurtuk, on hearing his question, replied, 'Such thoughts do not become us: and moreover, it has been said, that he who undertakes anything which he should not, will meet with death as did the monkey Kilotputee.' Dumnuk having heard it, asked how it was?—Kurtuk relates:

"'In the city of Mugudh, a scribe by name Soodutt was building a temple, for which planks were being got ready. The workman used to saw away, and one day, at noon, he stuck in a wedge, and went away to eat his dinner. Whilst he was absent, a monkey came and sat thereon, and applying his full force, pulled out the wedge: his leg being jammed in, he then and there immediately died. Therefore do not commit any improper act, but after our master has finished his meals, let us eat the leavings, and therewith be content.' Dumnuk, having heard this his speech, replied—'How can we remain with our master for food alone, and not do his service? The advantage of serving a king is to benefit one's friends and injure one's enemies; the being a sovereign's attendants and doing good to the multitude, is the only fruit of such service; but for this, a crow too can eat food—and live a hundred years; a dog also will wag its tail on seeing a mouthful of bread in its feeder's hand,—it will roll over on its back, and show its stomach, stretch out its paws, and be suppliant; but an elephant neither looks at its feeder nor does he cringe, still he eats a hundred times as much as a dog. A lion again, if he perceive a jackal at hand, will pass him by and slay an elephant: hence then, that existence is desirable which men honor. In the same way a small rivulet is filled with a little water, and a mouse's hand can hold only a trifle of grain: so also a foolish man doing nothing, obtains barely a subsistence, not in the least knowing that there is no difference between that man and a beast.' When Dumnuk had finished speaking, Kurtuk rejoined—'We are not now among the councillors or managers of the state, so should not have a thought beyond our food.' Dumnuk replied—'That is very true, but by means of Fate, the superior become the inferior; by personal exertions, and virtue, even the insignificant rise to importance.' Kurtuk answered—'Very well then, what will you say to the lion

when you get there ?' Dumnuk continued—'From this I can see that our master is smitten with fear, for which he is a fool. Beasts and birds can understand the thing that is spoken, but he indeed is a wise man who can read the heart. The fruit of learning is to ascertain that which is passing in another's mind; I will therefore go at once to the lion and identify myself with him.' Kurtuk said—'How can you, being a stranger, identify yourself with the king ?' Dumnuk replied—'I am expert in talk ; what is weight to the strong ? what is distance to the merchant ? where is the foreign country to an accomplished man ? who is an enemy to the flatterer ?' Kurtuk replied—'If you go at an unseasonable hour, failure will betide you : therefore watch the moment of wrath and joy, and then take service, that it may be an agreeable one.' Dumnuk rejoins—'If I fail, still I shall stick close to our master : because a King always issues his orders to those near at hand, and never thinks of asking what sort of a servant he is : just as creepers entwine themselves around the nearest trees.' Kurtuk replied—'What will you say when you get there ?'

"'*Dumnuk.*—I will give a rejoinder suitable to his conversation ; even Bruhusputee (the preceptor of the gods) sometimes errs. What chance then have others ? There is no disrespect to him who speaks seasonably and to the purpose, therefore his Majesty should take by the hand, and advance, those from whose acquirements he benefits himself : this is in accordance with the Shastur, therefore as we wish his welfare, he will give us office.'

"'*Kurtuk.*—Kings are as inaccessible as mountains.'

"'*Dumnuk.*—One should speak to please the disposition of the other, and so work out his advantage.' Kurtuk, on hearing that, said—'Tis well, go—and may success attend thee.' Thereupon, Dumnuk proceeded towards the lion, and prostrated himself at a proper distance, when by permission of his Majesty he squatted down. The lion remarked—'Thou hast come after many days.' Dumnuk answered, 'I have approached my master's feet, because a certain event has happened, otherwise what occasion is there for me to come ?—the King has need of no one : but still he requires a bit of straw to pick his teeth ; what wonder, then, that others should want it ? At the same time, I venture to ask whether your Majesty is

going to despise the disinterested advice of the virtuous? If you turn fire topsy-turvy, will its flame burn downwards? But your Majesty, knowing all these things, should entertain servants worthy of office, and then those servants would magnify the King's fame. Do not scorn me because I am a jackal: Vishnoo has the face of a boar, yet do not people worship him? I am anxious for, and worthy of, the royal service, and if you have not some clever person about you, infamy must be the result.' The lion, on hearing his speech, observed—'Dumnuk, thou art the son of my minister.' He simply answered—'yea, oh King,' and was silent. The lion again addressed him—'Proceed with thy speech.' Dumnuk continued—'My Lord! you came here for the purpose of drinking water: what then is the reason of your abandoning your design and standing thus silent and amazed?' The lion replied—'For a long time I have lived most happily in this forest, but now I am compelled to leave it: if you ask me why, it is, that I never in my life heard such a thunder-like noise as I have heard this day: I am therefore seized with fear, for the animal that makes such a terrific roar must indeed be very awful.' When Dumnuk heard what the lion had to say, he remarked—'Master! be not frightened at a mere sound: but there is a tale anent that—

"'In a certain forest, a jackal, cruelly afflicted by hunger, was wandering about in search of food. Presently he came to a battle-field, where he heard such a fearful din as made him think he would die: after a while, he went on a little further, and saw a kettle-drum, against which a bough of a tree, moved by the wind, struck, and caused the noise. On ascertaining such to be the case, he went near, and consoled himself he had found food enough for several days; whereupon he broke one end, and looking in, saw that it was nothing but wood and leather. This is why I tell you not to be alarmed at noise alone; if you will give me permission, I will at once go and see whence that sound proceeded, and bring you word.' The lion readily complied. Dumnuk then went to the bullock, Sunjeewuk, and whispering in his ear, contracted friendship: after that he returned to the lion, and prostrating himself, stood still. The lion asked, 'Have you been and seen what animal that is?' Dumnuk replied—'In conformity with your order I have been and seen: he is huge as you thought—a very bull of Mahadeo, and is desirous of pay-

ing his respects to you ; with your permission, I will fetch and introduce him to you.' The lion desired he might be brought. Dumnuk then went, and leading him with all reverence, introduced him to the lion. In a few days, intense friendship sprang up between the lion and Sunjeewuk—to such a degree in fact, that the King had no concern for anybody else. At this time Dumnuk and Kurtuk could not find the means of subsistence : so becoming very dispirited, began to consult. Dumnuk said to Kurtuk—' This is our own fault, but it has happened this way before now : the jackal was killed in the fight of rams—a scamp was the instrument of the loss of wealth to the Sunyasee—and the cowherd's wife was the cause of the confidante's losing her nose. All three met with a calamity by their own fault, and thus has it befallen us.' Kurtuk requested him to say how it had occurred. He related :

" ' In a certain country there lived a devotee by name Deodutt, in whose ragged garment there was immense wealth stowed away. A scamp by name Asharbhootee, as a contrivance for robbing him, came and lived with him as a disciple, and as such, did a great deal of service for the Sunyasee. One day, in the fulness of confidence, he gave his garment to his disciple and himself went to bathe. Whilst washing his feet, a fight arose between two rams : he squatted down and watched them. There, by the continued thumps from their horns, blood was sprinkled over the ground, which, a jackal perceiving, advanced to lick up : but happening to get between them, received their blows and died. Having witnessed this strange event, the Sunyasee returned to his hermitage ; when lo ! Asharbhootee had deserted with the garment. The recluse, much vexed, immediately set out in search of him. Towards evening he arrived at a village and put up in the house of a cowherd, whose wife was an adulteress. A procuress had come to call her, and accordingly she had gone to a stranger's house. In the meantime, her husband came home, and she, pretending she had gone out for some household affairs, returned to the house ; but he, seeing through her deceit, tied her up for the night to a post, and went to sleep. The procuress came again and said to her, ' Thy paramour is well-nigh dead from the anguish of separation from thee. I will therefore release thee, and be tied up myself in thy place :—go, enjoy thyself, and return.' Thereupon the procuress untied that woman, and was

herself bound in her place. Presently the husband awoke, and being exceedingly angry, commenced chastising her, but she uttered not a word: this aggravated him the more, so he cut off her nose, and went to sleep again. A short time after this, the cowherdess came back and enquired the news. She replied, 'with the exception of my nose, everything is in statu quo.' She then unbound her friend, and resumed her former position. Soon after, her husband awoke. On being aware of it, she addressed him, 'Oh mine enemy! in vain hast thou mutilated me—if I have been, from my infancy, chaste and virtuous, then shall my nose return to me again! This is my engagement: listen O ye kings'! Her husband looked on her, and saw her nose entire as it was before: the sight of it confirmed her purity, so he prostrated himself at her feet, asked forgiveness, and unbound her. All these events the Sunyasee witnessed. On the other hand, the procuress went off home, taking her amputated nose, and was thinking how to conceal it. Just then, her husband shouted from the outside to her to hand him his razor-case: she then threw out of the window a single razor: the barber thereat became wrathful and shyed it back again. She seized this pretext, and taking her lopped nose in her hand, ran out, and screaming, exclaimed, 'This wretch has cut off my nose without cause.' The servants of the king having heard this, caught the barber and carried him bound before the king. His Majesty asked him why he had cut off the woman's nose, but he gave no answer; whereon the king ordered them to impale him. The Sunyasee, too, happened to have gone there to see the sight: on perceiving the state of the case he roared out, 'this man is innocent—I am acquainted with all the particulars: in the same way that the jackal was killed in the fight of rams, and my wealth was lost by associating with Asharbhootee, so was this woman's nose cut off by reason of the cowherd's wife: let each consider these evils the fruits of his own deeds, for the fault is not that of another.' When the king heard the Sunyasee's speech, and became acquainted with what had passed, he released the barber.' Kurtuk, on hearing this tale, asked what was advisable to do. Dumnuk replied—'Regain that which is lost—obtain that which is unattained—dispel our calamity! The thing to do this is *counsel*. Now, owing to the friendship of Pingul and Sunjeewuk, a serious evil has befallen us: we must therefore destroy their amity, and then we shall prosper.' Kurtuk asked him how it was to be brought

about? Dumnuk said—'That may be accomplished by art, which can not be effected by force. I know a very nice story to that purport: listen :—

"'On a particular tree in a certain forest, there lived a crow, whose wife bore him young, which a black snake, who had taken up his abode in a hollow of the same tree, devoured. The parents on learning the fact, became very sad, and silently meditated a remedy. In process of time Mrs. Crow again laid eggs, on seeing which, the crow went to a fox, a friend of his, and having told him of the past, asked advice for the preservation of his family. The fox replied, 'in the same way that a crab slew a crane, who was violently covetous of crabs, so by a similar contrivance can you kill this animal.' The crow enquired how the crane had been killed. The fox spoke :—

"'In a certain district, an old crane alighted on the bank of a lake, and began reproaching himself, and sat down gloomily like one afflicted. The fish of the lake observing him, asked him to explain why he sat silently and disregarded his food. The crane replied—'True, I am a fish-eater; but to-day a fisherman is coming to catch all the fish, and then my means of subsistence will be destroyed: it is this thought which agonizes me and makes me mute.' On hearing these words of the crane, they began to consult, and came to the conclusion that he who warned them of an impending evil, was the proper person to suggest the remedy. They accordingly asked him to preserve them. The crane answered—'I have not strength to contend with the fisherman, but I will bear you off to another place.' The fish, fearing for their lives, consented, and requested him to carry them off. In this manner, under pretence of conveying them to a place of security, he bore off one by one and eat them. In that lake, there lived a large crab, who begged the crane to take him too to that place. The crane accordingly bore him to the spot where he used to devour the fish: but the crab, remarking all the bones of the fishes, concluded the crane had eaten all the fish there, and would devour him also, so he addressed the crane—'you have indeed brought me here, but all my dependants are left behind, so it were better to carry me back again.' The crane, on hearing this, was filled with covetousness, and commenced the return, when all at once the crab seized him by the throat and bit his head off.' When the jackal had finished the tale, he added to the crow, in the same way

as the crane met his death, so shall the snake. The crow asked him how to set about it. The fox said, "you get a golden necklace somewhere or other, and lay it down on the mouth of the hollow in which the snake is; whoever comes for it, will kill the snake sharp enough.' The crow brought a golden necklace and deposited it exactly as reynard had suggested, and the man who came for the necklace killed the snake, and the crow gained his object.' When Dumnuk had finished his story, he observed that 'everything can be accomplished by strategy: he who has wisdom, has strength: but whence can the ignorant or fool have power: by the might of his art, a hare slew a lion.' Kurtuk requested him to tell the story, so Dumnuk began:

"'In a certain forest, there lived a lion, by name Mudonmutt,* who slew and devoured, quite unrestrainedly, all the beasts. In consequence of this, they called an assembly and beseeched him as follows: 'O King of beasts! if thou continuest to eat all these creatures, as is thy wont, in a very short time our race will be exterminate: we therefore propose to give thee daily one animal in rotation, with the eating of which we trust thou wilt be content.' His Majesty assented. From that time forth they furnished him daily with one animal. Some time after, the turn fell on a hare, who began to reflect that 'since death is at hand—I must devise some remedy: what is impracticable to the artful? I had better slay the lion by some contrivance.' With this determination, he wilfully overstayed the usual feeding time, and advanced very slowly. The lion, on seeing him, cried out in extreme anger, 'why hast thou delayed?' The hare replied, 'this is no fault of mine; in the road, as I came along, another lion stopped me with the intention of eating me, but I swore unto him, and am come to your lordship.' His Majesty enquired where the other lion was. The hare replied, 'Close at hand: if thou wilt come quickly I will show him.' The lion, being in a horrible rage, followed the hare, who took him to a well, and, pointing down, said, 'he is in there.' The lion, looking in, saw the word of the hare confirmed, and seeing his image reflected in the water of the well, concluded it to be another lion: he became intensely enraged, and thought to slay him—with this design he sprang into the well, and met his death. This is why I argue that

* This word means "intoxicated" with pride, &c.

he alone has might who possesses sense.' When Kurtuk heard these words, he said, 'Well then, may you be happy with the king: and may success attend you.' Dumnuk soon after went to Pingul, and prostrating himself, began:—'My lord, a calamity is about to happen to you, which, this day, having heard, I have ventured to come unsummoned to acquaint you of the same.' The lion said, 'Out with it.' Dumnuk continued: 'Your friend Sunjeewuk gives you every reason to put faith in him, whereas he is aiming at your kingdom.' —When Pinjul heard these words, he was struck dumb with amazement, but Dumnuk went on: 'thou hast made that bullock prime minister: let it be, what is it to me? but when a king and his minister become one, Fortune will drop one of them. If a king has but one adviser, that one will become arrogant: from that he will turn refractory, ambitious, and desirous of taking the king's life: therefore the very root and branch of such a counsellor should be utterly demolished, else he will work evil: but it is not for me to dilate thus before your majesty, for you know it full well: however, I do say that at the present time to find a soul who does not covet the royal wealth, is hard indeed.' The lion heard his words and replied—'My friendship for Sunjeewuk can never depart, because, if a friend commit a variety of faults, he should nevertheless be held dear.' Dumnuk argued—'That is opposed to reason; and he will assuredly bring you to mischief: for he who disregards the counsel of an honest man, and attends to that of his opponent, will, like a sick man who refuses medicine, come to harm: that speech is indeed rare which is profitable and at the same time agreeable to the ear —the words of a designing man are always sweet, but heed them not.' The lion added—'But how will he seek to destroy me, to whom I gave a promise of security, and whom I have kept?' Dumnuk said, 'A bad man's disposition is like a dog's tail; if a poisonous tree be sprinkled with nectar, will it turn sweet? You never asked me, but of my own free will I informed you of these events, for the first principle of a pious man's religion is to do good to his neighbour: henceforth, I am guiltless, for when a king meets an evil at the hand of the base, his servants are blamed,—but I have warned you.' With this he was silent. Presently the lion shouted, 'But if he do oppose me, what harm can he do? How strong is he?' Dumnuk replied, 'I am ignorant on that subject: I know neither his prowess, nor his disposition: people should not keep near them those of whose habits

they are unaware: if they do, they will suffer in the same way as Mundvisurpinee did by living with Dindibh.' The lion asked him how it was. He related:

"'A louse by name Mundvisurpinee had for a long time taken up his quarters in the bed of a certain king: one day, Dindhib, a bug, came to that place, to whom the louse said—'thou disregardest times and seasons, and art unworthy to live in the bed of a king: depart hence.' The bug prostrated herself, and having beseeched the other with all humility, took up her abode there. The louse then feeling abashed, admitted her, and remarked—'when the king goes to sleep, then do you drink a little blood and be content.' The bug however disregarded what she said, and bit the king whilst he was awake. His Majesty shouted to his servants, and desired them to see what had bitten him. The valet accordingly took a light and began to hunt: whereon, the bug hid himself in a crack of the bedstead, but finding the louse, they killed him on the spot.' The lion, on hearing this tale, said—'When Sunjeewuk's evil disposition becomes apparent to me, then will your statement be verified."* Dumnuk replied, 'When he points his horns and rushes on you, then you will understand it.' Saying this, he posted off to Sunjeewuk, and tried to impress him with the idea of his being in deep distress. Sunjeewuk addressed him—'Friend, art thou well and happy?' Dumnuk gave answer, 'Where is joy for servants? Is any one dear to a king? Does a beggar receive respect? Hence it is that one should be incessantly reflecting on the nature of the times, who are friends, and what is our strength.' When Sunjeewuk heard these words of Dumnuk, he enquired the reason of his speaking in that strain. Dumnuk said—'It is wrong to reveal what passes in the minds of kings, but I will tell thee, since thou didst contract friendship with the lion at my recommendation. Well then, this lion is in a great rage with thee, and says he will slay thee to satiate his desires.' When Sunjeewuk heard this, he was too surprised to speak. —Dumnuk remarked, 'one must conform to the times.' Sunjeewuk admits the truth of the observation, and suggests that women will become fascinated and live with dirty men—that kings will countenance men of loose character, but that no good will come of it, however far such patronage may be carried: it is equally useless as

* This may also be rendered, 'if I know his hostile bearing, 'twere well.'

holding a mirror before a blind man, or reading a charm in the ears of the deaf: kings surrounded by wicked people can only be compared to a sandal tree with a cobra entwined, or a Ketkee* with thorns: such is the calamity which has befallen me. Dumnuk then spoke—'This lion is indeed plausible in speech, but in his heart he is monstrously cruel: there are ships for traversing the sea—there are lights to guard against the accidents of darkness—and there is the goad for subduing the elephant: all these things have a remedy, but there is no means of pacifying an inveterate foe.' Sunjeewuk responded—'It is verily a grievous calamity, which I have not strength to avert: how can he expect to escape who has fallen into the jaws of fate? Spiteful foes will kill one guiltless, as Crow and company slew a camel in former times.' Dumnuk asked him how it was?—Sunjeewuk relates:

"'In a certain forest there lived a lion, named Mundotkut, who had three servants—a crow, a tiger, and a jackal. One day, as these three were strolling about the jungle, they saw a merchant's camel: they immediately enquired whence he came, on which he detailed his history. They then took him to the lion. His Majesty gave him a promise of security, and, bestowing the name of 'Munthanuk' upon him, gave him a situation near his person. After the lapse of some time, it happened that one day the lion could not find rest, and became too weak to forage for himself: he accordingly summoned those three, and said—'I am unable to-day to provide food, do you therefore go and get me something to eat: when I have finished, the leavings will be given to you, and thus we shall all subsist.' On the order being given, they went and searched the jungle most diligently, but found nothing. It chanced that Munthanuk was then with them, but severing from the party, the crow suggested to the other two that they should slay Munthanuk, as the straw-eater was no use to them. On hearing his proposal, they hinted at the impracticability of injuring one to whom their sovereign had promised security. The crow argued—'Then we shall all be killed by the lion, because when hunger becomes severe, a mother will abandon her children, and a serpent devour its eggs: there is no knowing what sin a man, suffering from hunger, will do: this is the reason why I propose our acting thus.' The crow said this, and put them up to

* Ketukee is the Pandanus Odoratissimus.

the trick, after which he approached the lion and said, 'to-day we have found nothing.' The lion replied, 'then what is to be done?' *Crow*—'Why do you fret, when you are independent of food?' *Lion*—'Where is any food?' *Crow*—'There is the camel called Munthanuk.' The lion on hearing these words, put his hands on his ears and exclaimed, 'O God! O God! how can you propose him for slaughter, to whom I have given assurances of preservation? Why, even the Shastur says that a promise of security is more pre-eminent than the bestowing in charity a cow, land, or grain.' When the crow heard these words of the lion's, he replied—'It is right to sacrifice one person for the sake of a family: to sacrifice one family to save a village: to throw away a village to secure a province: to barter land to save life: hence, if your Majesty will not kill the camel, we must do so: or suppose he should volunteer to deliver up himself—then you would slay him?' To this speech of the crow, the lion spoke not a word: so the crow, taking silence for consent, departed and brought the other three into the presence of the lion. He then said—'We cannot find food to-day anywhere, therefore eat me.' The lion said, 'How can I be satisfied by eating thee?' As he was speaking, the jackal offered himself, but the lion gave him the same answer as the other. The tiger then spoke—'I am more plump than either of them, so eat me.' The lion replied as before. When Munthanuk had heard all this, he said—'My lord! I am the fattest of all, so devour me.' The moment the words passed his lips, the tiger and jackal sprang upon him and killed him on the spot: the entire party then feasted off him.' Sunjeewuk, having finished his story, added, 'Where many low people are, there is no pleasure, but a certainty of death, and thus is it in the present instance; it is therefore best to fight him, because he who dies in war, goes to heaven, or if he overcome the enemy, he will rule the country; hence life and death are equal in the eyes of a hero.' When Dumnuk heard these words, he remarked—'He who commences hostilities without ascertaining the strength of his enemy, will assuredly be defeated, as was the sea by a Tittibh.' Sunjeewuk asked him how it was?—so Dumnuk told the following story:—

"'A certain Tittibh* had taken up his abode in a bank at the edge of the sea. One day his wife came and requested him to look out for

* Tittibh is the name of a bird—'Parra Iacana,' or 'Goensis.'

a place where she might lay her eggs : he considered that an excellent one where they then were, but she suggested that the sea might work them an injury. Her husband denied that the sea had power to contend with him, but she hinted at the great disparity between them, and added—'he who disregards the relative strength of himself and another, gets into trouble, but he that ascertains it, has reason to rejoice. He that listens not to his sincere friends, will fall into evil, like as the tortoise died by letting go the stick.' The husband asked how it was ?—when his wife narrated :

"'A tortoise by name Kumboogreev, was living in a certain tank, where also were his two friends, geese, called Vikut and Sunkut. One season no rain fell in that place, so the two geese began to consult together that since the tank would very soon be dry, they had better remove to another place where there was plenty of water. When they had made up their minds, they communicated it to their friend, who observed—'It is all very well for you who can fly, but how am I to migrate?' They replied—'If you will regard what we say, then we will take you; but as we bear you off, whatever you do don't speak.' They then went and fetched a stick, and said to him, 'seize this firmly, and on no account let it go : we two will also take hold of it, and carry you through the air.' All three then grasped the stick and started off. As they approached a certain village, the people saw them, and wondering, simultaneously exclaimed—'how odd that two birds and a tortoise should all three lay hold of one stick, and thus the latter be carried by the former !' They shouted and made up so much noise, that the tortoise enquired whence it came. The simple fact of his opening his mouth caused him to quit his hold, and drop : there happening to be some carnivorous people, they instantly killed him.' When the female Tittibh had finished her tale, she said, 'Always heed what your benefactors say ; but I have somewhat more to say—listen : there are two classes of persons who are always safe—the one, who prepares for accidents before they happen, the other, who takes prompt measures when anything befalls him : but they who say let happen what will, necessarily come to harm, as Yudbhuvishya the fish did.' The Tittibb asked his wife how it was ?—so she related :

"'Three fish named Unagutvidhata, Prutyootpunnumuttee, and Yudbhuvishya, lived together in a lake. One day a fisherman came

there, and finding the water running, said he should come the next day and kill the fish. Unagutvidhata heard these words, and went to his friends and said—'let us quit this place with all expedition, and on no account remain.' Prutyootpunnmuttee said—'when the danger is at hand, it is then time enough to look about: for on seeing the nature of the accident, one can take a proper course.' Yudbhuvishya said—'forsaking home is folly: that which *must* be, will not fail, go where you will: I therefore shall not move.' These two accordingly continued in the lake, but Unagutvidhata departed to another place. Early the next morning, the fisherman came, threw in his net, caught fish, and among them was Prutyootpunnmuttee. He instantly assumed the form of one dead, and the fisherman, fancying him to be so, laid him down on the bank: he watched his opportunity, and when the fisherman was not looking at him, he quietly glided into the water. Yudbhuvishya, finding himself caught, rushed about frantically, not knowing what to do: the fisherman took and put him out of his misery.' In this way, the female Tittibb for a long while gave her husband instructive advice, but he heeded not; so having no help for it, she laid her eggs in that place. The sea, ignorant of their power, approached and robbed them of their eggs. When the female saw it, she was distressed beyond measure, and rushing up to her spouse, exclaimed—'Master, a grievous calamity has befallen us: the sea has taken our eggs: what is to be done now?' The male said, 'fear not, I will restore your eggs.' He thereupon assembled all the birds, and supplicated Guroor* their King. Guroor went to Shree Vishnoo, and having represented the case, respectfully set forth that the bird was in deep distress, and therefore that he should cause the eggs to be restored: on hearing it, the God ordered the sea to return the eggs without delay, which was done accordingly.' Dumnuk finished his anecdote, and repeated, that no one should commence hostilities without knowing his adversary's strength. Sunjeewuk asked what was the lion's mode of warfare? Dumnuk said—'when he pricks his ears and lashes his tail, then know that he is preparing to spring, and shape your course accordingly.' Dumnuk told all this to Sunjeewuk, and then went off to Kurtuk, who begged him to repeat all that had happened. Dumnuk replied—'The work is done: their friendship is des-

* Guroor is the bird of Vishnoo: hence his influence, as mentioned in the text.

troyed: and I must now go and make the lion act the angry part I have told Sunjeewuk to expect.' He then went to Pingul and made him do so. Presently Sunjeewuk came, and found every gesture exactly as Dumnuk had told him. On witnessing it, he became horridly disgusted, and resolved to fight to the death; he prepared himself accordingly. The battle between them was great. When Kurtuk beheld it, he shouted to Dumnuk—'O thou fiend! thou hast brought about this strife between our master and his friend: in the publications for the guidance of Kings in their administrations, there are four modes of meeting an enemy,—viz., flattery, making presents, sowing dissension, and fight; but of these, the first is best, because more is accomplished by it than by the others; though there be malice, still it will be removed by soothing language,—yet you, who knew this, have involved the king in such a misfortune: they invariably are ruined for listening to low people—therefore the virtuous alone should be near them: a mean minister, however wise, should never be tolerated by a king. That man is faithless to his sovereign who wishes to monopolize the king's confidence to his own aggrandizement, because the sovereign shines when surrounded by learned men; but it ill becomes him to sit in the midst of the voluptuous and the wicked: indeed, that man should be deemed his master's enemy who wants none other to approach his lord. This is the evil deed that thou hast done. For the further gratification of princes, their subjects should be the more submissive, but you recklessly have acted the reverse. A son generally follows in the steps of his father, but this, too, have you falsified: what shall I say to you now? It seems probable that you will be the means of my death, in the same way that Soomookh was killed for giving information to some monkeys.' When Dumnuk heard this remark, he enquired how it was?—Kurtuk proceeded:

"'Once upon a time, a party of monkeys, perishing with cold, saw a firefly, and, imagining it to be fire, approached it to warm themselves. Seated on a tree close by was a bird named Soomookh,* who went up to the monkeys and said—'that is a firefly, not fire!' Whereon one of them, waxing wroth, seized Soomookh and dashed him against a stone.' When Kurtuk had finished, Dumnuk continued silent: and after a while of mental struggling, he broke out with the acknowledg-

* 'Soomookh' means 'pretty face,' but does not appear to apply to any particular bird.

ment of his error. Then Kurtuk said—'for this deed you will be punished like Dooshtboodhee."* Dumnuk enquired how that was? —Kurtuk narrated:

"'Two sons of a shopkeeper, Sooboodhee† and Dooshtboodhee, went into a foreign country to amass wealth. On the road, Sooboodhee found a vessel full of money, which circumstance, for the love he bore Dooshtboodhee, he communicated to him. The latter replied—'let us bury the principal portion in this place, and take a little and return home.' For his affection towards his brother, he complied. Accordingly they took out a small quantity, and, digging a hole under a tree which was at hand, buried the balance. They then returned to their home and continued to live as friendly as before. One day Dooshtboodhee went to that place alone, and securing the entire sum, brought it to his house. Some days after, he proposed to Sooboodhee that they should go and disinter their wealth: they went together to the spot, but found nothing. Dooshtboodhee was much vexed, and turning to Sooboodhee, exclaimed—'It is thou who hast taken the money hence, and now pretendest astonishment.' Saying this, he made a representation to the king, who ordered a magistrate to have a commission of enquiry. The officer appointed the fifth day, and commenced the proceedings. Dooshtboodhee said he had a witness, whom they might ask at once. They desired him to produce his evidence. Dooshtboodhee then went home, and said to his father, 'by thy one word I can obtain thousands of mohurs.' His father asked him how? He said—'do you go at night and sit in the hollow of a certain tree, and in the morning, the magistrate will come and enquire who took the money from there: do you then reply, Sooboodhee took it; and my business will be done. When the father heard his son's words, he answered,—'why, to do evil, and hope for good, is similar folly to that perpetrated by a duck.' The son asked how it was?—the father related:

"'There was an old fool of a duck, whose young ones had been devoured by a snake, at which himself and his wife were deeply distressed and silently deplored it. In course of time, his wife had more young: on this they both sat down on the edge of the tank, and began to consult as to the best mode of protecting the young.

* 'Dooshtboodhee' means 'erring judgment,' 'folly,' &c.

† 'Sooboodhee' means 'intelligent' &c.

A friend of theirs, one Crab, happening to overhear their discussion, enquired the particulars of their depression. They detailed it all. On hearing it, the crab said—'I will put you up to a way of destroying the snake: lay a train of fish from an ichneumon's hole to the place in which the snake lives, and your object will be accomplished.' They did so, and presently the ichneumon, issuing from his hole, eat the fish as he went along, devoured the snake, and the young ducks into the bargain.' When Dooshtboodhee heard his father's tale, he violently seized him, and placed him in the hollow of the tree, and next morning took the magistrate, Sooboodhee, and others, there, and said, 'this tree is my witness—ask it.' A sound issued from the interior of the tree, 'Sooboodhee took the wealth.' When Sooboodhee heard the noise, he thought, as there is no living being here, whence the voice? How the reality? He therefore began to hunt about the tree, and presently found a hollow. Suspecting some trick, he set fire to it. Presently out came Dooshtboodhee's father half roasted: they all asked him the meaning of it, when he said, 'Dooshtboodhee put me in here by force to play a deceit,' and expired. The magistrate reported the whole affair to the king, who gave orders for the impalement of Dooshtboodhee.' To this narrative Kurtuk added—'However long a snake may be cherished, nevertheless he will not fail to bite: henceforth I distrust you, and for the future I shall behave towards you after the fastion of Deodutt.' Dummuk asked him to tell how Deodutt had acted. Kurtuk said:

'In a certain city, there lived a merchant by name Deodutt, who, not being blessed with riches, conceived the desire of proceeding to foreign parts to make money. He had a friend in the same city, to whom he entrusted a thousand bars of iron, and departed. He tried a variety of ways of making his fortune, but failed in all; so he returned and demanded his iron bars. His friend told him the rats had eaten them. On hearing this marvellous thing, he simply said, 'oh! very well,' and went back to his house. Shortly after, he one day took his friend's child to play, and depositing it in the house of a third party, came and sat down near him. The other asked, 'what has become of my child: he was with you?' He said—'a bird has flown off with him.' On hearing this, the man was agitated beyond measure, and ran off to the village officer, saying—'this villain has carried away my boy and hidden him, and now he says a bird has flown away

with him: my soul is grieved for him; so make him surrender him.' When the magistrate had heard him, he sent for the merchant, and desired him to say where he had put the infant. He replied, 'a kite flew away with him.' The magistrate rejoined—'such a thing has never been heard of in the memory of man,—then how dost thou utter it?' He replied, 'what is there strange in that? This can happen as easily as the rats can eat bars of iron.' When the magistrate heard this, and became acquainted with the antecedent events, he said—'Do thou restore to him his iron bars, and then he will surrender thy boy.' They both did so, and returned to their respective homes.' When Kurtuk had finished this story, he remarked to Dumnuk—'he that does not understand that which is explained to him, is a stone; so what is the use of admonishing such?' Kurtuk and Dumnuk then went together to the lion. There was the lion, who had had his fight with, and slain, Sunjeewuk, sitting sad and melancholy. Dumnuk seeing it, said—'My Lord! it ill becomes you to mourn over the enemy you have killed. The Shastur, too, commands you to kill your foes. It behoves the king to destroy father, brother, son, friend, or any one who designs against his life. Seven classes of beings ought not to exist—a merciful sovereign, an amnivorous brahmin, a wilful woman, a wicked companion, an obstinate servant, a careless minister, and an ungrateful person. Further, there are all sorts of things necessary for kings in their administrations: they must speak true, false, harsh, and mild words; murder, mercy, liberality, and niggardness, all in their turn; amass wealth in varieties of ways, have a multitude of friends, and in fact be possessed of the arts of a harlot. In fulfilment of this did you act.' With these words Dumnuk soothed the lion, who thenceforth enjoyed the sovereignty of that forest, and lived there happily as he had done before.'"

END OF FIRST CHAPTER.

CHAPTER II.

THE VALUE OF FRIENDSHIP.

THE friends that are wise, although poor, and without means, are reciprocally of the greatest use, as a crow, mouse, tortoise, and deer, mutually saved each other. The king's sons, on hearing this speech of Vishnoo Shurma, asked how it was? He related:

"On a large shewur tree on the banks of the Gōdāvŭree, there lived a crow by name Lughooputun. Early one morning a huntsman, dreadful as the angel of death, came to that place. Having seen him, Lughooputun feared in his heart, and thought thus—'It is not apparent what this mischievous fellow will do. I, therefore, having abandoned the desire of procuring food, must watch him.' In the mean time that huntsman having spread a net, and scattered various kinds of grain, went and hid himself. After this the king of the pigeons, by name Chitrgreev,* came with his retinue to that tree, and having seen the grain, remarked to his train—'Some one has brought this grain into this forest; do not eat it without enquiring into it: if you eat it, a similar calamity will befall you as befell a Brahmin who, coveting a bracelet, died at the hands of a tiger.' The pigeons having heard that, asked 'how was that?'—Chitrgreev says:

"'On old tiger who had become incapable of procuring himself food, used to perform his ablutions on the banks of a tank, and sit down with the sacred grass in his hand. Whilst thus seated, a Brahmin was going along that road. The tiger says to him—'Oh Brahmin, take this golden bracelet.' Having heard this, he looked towards him, and thought within himself—'This is procurable without trouble; nevertheless I should not go near the tiger, for it is the place of death, therefore I must not be covetous here: it is all very well to talk so, but death is in every place, consequently I ought to endeavour.' Having determined thus, he asked—'Where is the bracelet?'

* Chitrgreev means "spotted throat."

The tiger took it in his hand, and showed it. The Brahmin continued, 'what is your security ?' (or how can I trust you) He replies—'Early every morning after performing ablutions I am occupied in acts of charity. I am old, without teeth or claws : now do you credit me or no ? I am acquainted with the eight following articles of religion, viz.—sacrifice, reading the scriptures, charity, penance, truth, offering, mercy, contentment (literally, free from avarice),—and therefore wish to give this precious article to some one. From this, cannot you discriminate between my wisdom or ignorance?' The Brahmin says—'That is true ; but it is a very popular accusation that tigers eat men.' The tiger says—'I know the Scriptures, —'as dear as my life is to me, so dear is that of others to them.' Holy men, knowing this, have mercy on all living things, and they judge of the happiness and pain of others from themselves. I wish to give it to you as you are so poor : thus too is it in the Scriptures—'Give only to the destitute ; give not to the rich,' because medicine is equally beneficial to the man in health, as to the sick ? therefore I say—having bathed in that tank, take the bracelet, and then go home.' Upon this, the Brahmin having believed the tiger's words, was going into the tank for the purpose of bathing, when he stuck so fast in the mud he was unable to get out. On perceiving it, the tiger says—'Fear not, I will extricate you from that mud.' He accordingly approached slowly, and seized him. The Brahmin then thought, that although one should hear a bad man quoting Scripture, even then he should not be trusted, because a man's natural disposition never leaves him. 'Verily it is so, and I, believing that villain, have fallen into difficulty.' Whilst he was thus regretting, the tiger killed and devoured him.' Having heard this speech of Chitrgreev, one pigeon says proudly—'If we are of this opinion, we shall never get food. Here is something more, listen :—The following six persons, viz.—the envious, bashful, discontented, ill-tempered, timid, and sponger, always endure misery.' On hearing this, all the pigeons went to eat the grain, and fell into the snare. The king of the pigeons having seen it says, 'all you have recklessly gone, it is no use one remaining alone.' He spoke, and joined them. Presently the huntsman, seeing the birds entangled, began to advance towards them. Having seen him, the pigeons said to Chitrgreev —'We listened to the advice of a mean person, and, disregarding you, have met with our reward.' He replied, 'What is the use of talking

now ? There is only one remedy : if we all unanimously fly with the net, and go to another place, our lives will be preserved.' Thus all at the same moment, having flown with the net, went away. The sportsman saw it from a distance, and, considering it a marvellous event, remarked that—' They being unanimous, bore away the net ; now as soon as they quarrel, they will fall into my hands ?' As he thought on this, he began to run after them. They vanished out of sight : regretting the loss of his net, he turned back. Lughooputun the crow, having seen all these wonders, also followed them. By and bye the king of the pigeons says to his followers—' In the forest of Chitr, on the banks of the Gundukee, my friend, the king of the mice, by name Hirunyuk, lives ; he will break our nooses with his teeth,—come along there.' Having heard this, they accordingly took flight from thence, and alighted at the hole of the king of the mice. The mouse, from fear, was inside his hole, which had a hundred passages (or doors.) Having heard the noise of the pigeons alighting, he trembled. In the mean time Chitrgreev says—' Oh noble Hirunyuk ! why won't you speak to me ?' Hirunyuk, having recognized the voice of his friend, was delighted, and rushing quickly to the door, says—' On account of my virtues, my friend Chitrgreev has come to my house ;' but on observing him in such a case, became exceedingly sorrowful, and said—' Oh friend, how did this calamity befall you, who are the sagest of all creation ?' He answered, ' What must be, must : no one can resist the power of Fate.' Hirunyuk says, ' it is true, but you contemplate everything from two koss : however, to-day, not observing the hunter's snare, got caught. Look ! the punishment to the sun and moon is the eclipse—that of elephants, birds, and snakes, is a snare—that of wise men is poverty. This also is the power of fate.' Having heard these words, he began to knaw Chitrgreev's knots. On this Chitrgreev says, ' Friend ! first break the bandages of my followers, then bite mine.' On hearing this, the mouse replies, ' Since my teeth are tender, and my strength is little, how can I break the nooses of all these ? Hence having first broken yours, I will afterwards, to the best of my ability, break theirs.' Chitrgreev replied—' If it be so, then break theirs only.' Hirunyuk rejoins, ' I will save you, and afterwards your retinue, because life is the instrument of enjoying charity, wealth, love, and salvation ; therefore whilst there is life, there is hope.' Chitrgreev continues, ' What you say is true, but since these obey me as king, gratuitously give up

your desire of saving me till you have saved them.' Having heard this his speech, the king of the mice says, 'you are a most excellent person, and delight those under your protection. Those servants who are devoted to their masters, and those masters who are kind to their servants, are alike happy.' With this remark, he set to and broke all their nooses, ending with that of Chitrgreev. After this they embraced one another, and having spoken kind words, Chitrgreev and his followers went home. Lughooputun the crow having witnessed all these circumstances, was quite astonished, and says to Hirunyuk, 'you are so excellent a person that I also wish your friendship, favor me therefore with your acquaintance.' Hirunyuk enquired, 'who art thou?' He answered, 'a crow by name Lughooputun.' The king of the mice no sooner heard this than he exclaimed—'then how can we be friends?—people of similar disposition are friends; I am your food, you are my devourer: such being the case, how can it be?—your acquaintance would be the source of calamity to me. As a deer was ensnared in consequence of his friendship with a jackal, wo would befall me by associating with you.' Having heard that, Lughooputun asks, 'how came the deer to be snared?'—Then Hirunyuk says:

"'In the country of Mugudh there is a forest called Chumpuk, where a deer and a crow were friends. The deer having eaten as much grass &c. as he liked, became exceedingly fat. One day a jackal saw him, and opining he could not get at the fellow, resolved to kill him by treachery. He accordingly drew near him, and said, 'friend, are you well?' The deer having heard this, asks, 'who are you?' He answers, I am a jackal, by name Kshoodrboodee,* friendless, and, like the wretched poor, I wander about this forest alone: the sight of you to-day has rejoiced me to that degree that I am desirous of remaining in your service.' The deer, on hearing what he had to say, assented. A short time after, just at sunset, the two arrived at a tree called chumpuk, in which a crow by name Sooboodee,† a friend of the deer's, lived. On observing them he asked the deer—'Friend! who is this other neighbour that has come?' The deer replied, 'This is my friend a jackal, who has volunteered his service.' The crow remarked —'Friend! do not trust a stranger the first time he comes to you: admit not him with whose family and disposition you are unacquainted:

* Kshoodrboodee means "little learning." † Sooboodhee is "clever."

if you do, it will happen just the same as Jurudgwa, the vulture, by giving protection to a cat, met his death.' Having heard this the deer asks—'How did Jurudgwa die?' Then the crow says:

"'In the hollow of a tree, which was on the hill Trikoot, * on the banks of the Bhageeruthee, there lived a vulture, by name Jurudgwa, without claws or eyes. In order to keep him alive, the other birds gave him a little of their own food, by means of which he sustained life. One day a cat by name Dirghkurn † came under that tree, for the purpose of eating some young birds. The birds having seen him, feared, and made a great noise. The vulture heard them and asked—'Why do you fear—who comes here?' In the mean time, the cat having got a sight of Jurudgwa, thought he would have died for fear, but afterwards, mustering up courage, says—'I have not power to run away from that monster, I must therefore approach, and let happen what will.' He accordingly made up his mind, and going towards him said, 'Sir! I render homage to you.' Having heard this the vulture asks, 'who art thou?' He answers, 'I am a cat by name Dirghkurn.' Jurudgwa says, 'go from hence sharp, otherwise you die.' The cat replies—'I will relate my circumstances, listen to them, and then should you be inclined to slay me, kill; because it is not merely 'kill those of a different species,' but 'kill not one's own caste'—hence, noting habits, what should be done, do.' When he had finished, the vulture asked him, 'then why art thou come here?' He replies—'Every day after performing ablutions on the banks of the Ganges, I undergo fasting and various other kinds of penance; the birds have repeatedly told me you are very religious, I came therefore to visit you, for thus it is in the scriptures—'listen to the wisdom of such as are eminent through years of knowledge,'—but you, laying aside your religion, are prepared to kill me. I never saw a gentleman behave in this way before. Even if an enemy comes into a holy man's house, he shows him respect: in the same manner that a tree bestows his shade on the woodcutter, so a holy good man is civil to any one who may come into his house, and allows no deficiency, because whatever guest goes away from any house dishonored, he not only leaves all his own sins to him, but takes away the good qualities of the other: for this reason holy men are kind to all,—as the moon casts her light even on the house of

* Trikoot means "three peaked." † Dirghkurn is "long-eared."

the base.' Having heard his speech, the vulture says, 'cats are flesh-eaters and murderers, which is the reason why I spoke.' He heard the words, and swearing by the earth, exclaimed—'Fie! Pie!'—putting his hands on his ears,* added, 'I have heard the scriptures, and having abandoned worldly things, have left off to do evil, because in most religions there is no crime so great as that of murderer. It has been said, that whoever seeks his own happiness by taking the life of another, goes to hell, consequently, there is no religion like that of mercy (literally, refraining from shedding blood.) Knowing this, now can he that lives in the forest and eats herbs, commit such a crime?' Having said this, and shewing the vulture cause for trust, the cat lived in his house, and daily brought the young birds, and there eat them. Then they whose young ones had been eaten, being very much grieved, assembled, and began to search for their young. On perceiving it, the cat decamped. At length, the birds in the course of their search arrived at the vulture's room. There they found the bones and wings of their young scattered. Having seen this, they all came to the conclusion that that fellow had eaten their young: thereupon they killed the vulture.' The crow told this story to the deer; and the jackal having heard it, says to the crow, 'and pray was your nature at first known to this person? Hence it is not necessary to enquire into the disposition of a good man—his friendship is acquired at first sight.' Having heard that, the deer says to the crow, 'in the same way that you became my friend, so let him.' Having thus spoken, he kept the jackal near him. From that time forth, these three used to eat their full in the day, and at night return to that place. One day the jackal remarked to the deer, 'Oh friend, there is a splendid field in that forest, which I will shew you.' He accordingly took him away and shewed it him. After this he was in the habit of going daily to eat it. The husbandman having observed it, set a snare; in short, the deer no sooner went there, than he was caught. He then began to soliloquise—'who except my friends, will release me now?' Presently the jackal came, stood, and thought thus in his heart, 'my design is accomplished—I will now eat lots of meat and bones.' On observing him, the deer exclaimed—'Friend! haste, break this net, and liberate me, for a friend in need is a friend indeed.' The jackal rejoins—'This is a day of ill

* Any person who remarks the natives, will see this motion of putting the hands over the ears: it is a sign of their disinclination to hear what is said.

omen with me, therefore, I won't touch that leathern fastening; to-morrow I will listen to whatever you say.' With this remark, evading the deer's sight, he went and concealed himself. To be brief, the deer not coming at night, the crow wandered about in search of him, and soon arrived at that place, but seeing the deer in such a plight, enquired—'Friend, how did this calamity befall you?' He replied—'This is the fruit of not listening to your advice.' The crow asked where the jackal was? He answers—'He is most probably concealed somewhere here, in hopes of eating my flesh.' Having heard this, the crow says—'He that does not listen to the advice of his well-wishing friend, speedily becomes involved in misfortune, thereby gratifying his enemy.' Whilst they were thus talking, the husbandman came into the field with a thick stick in his hand. The crow having seen him, said to the deer—'Friend, hold your breath, and assume the appearance of one dead, and when he sees you in that posture, he will imagine you are dead, whereon he will take you out of the net and fold it up: I will then make a noise, which the moment you hear, run away.' With this speech, he pretended to be pecking at his eyes. The husbandman, beholding the deer, thought he was dead; unfastened the net, and began to fold it up. The crow, who was watching, gave the sign according to his agreement, and the deer immediately on hearing, ran away. The husbandman, with intent to kill, threw his stick at him, when lo! he hit the jackal that he died. When he had finished, the mouse remarked—'When virtues and vices become excessive, they speedily meet with their reward: ergo, I have no need of your friendship.' The crow replies—'I derive no satisfaction from eating you, but by your existence I shall obtain happiness as Chitrgreev did; for this reason I seek your acquaintance.' Hirunyuk continued—'You are my enemy, therefore I won't make friendship with you. It is also thus in the scriptures—'Be not intimate with a foe, though he be kind to thee.' 'Heated water is injurious to fire.' Therefore one should do that which is right. Will a cart go on the water, or a boat on land?—consequently place not confidence in either an enemy or a harlot.' In this strain the mouse went on talking to the crow, who at length says—'I will either enter into friendship with you, or starve myself to death: gold and other things are joined together by the heat of fire; birds and animals associate for a particular object: people listen to fools, either from fear or with an eye to gain, but a good

man's friendship is obtained at first sight. A foe's amity is as an earthen pot—easily broken, and irrepairable : but the friendship of a good man is as a golden vessel—hard to break, but yet how easy to repair.' When Hirunyuk heard those words he said—' I am quite delighted with your speech, let us henceforth be friends, and of one mind. He that assists, is a friend, while he that injures, is an enemy: knowing this, we should act pure-mindedly.' Having determined thus, Hirunyuk gave Lughooputun something to eat, and went into his own hole. The crow took leave of him, and departed to his own nest. In course of time their friendship became intense, and over their mutual dinner they used to discourse on various subjects. One day Lughooputun remarked to the mouse, that food was not obtainable at that place, and therefore he wished to go elsewhere. On hearing it, Hirunyuk asked where he wished to go ? He replies—' a tortoise by name Munther, a friend of mine, lives in the tank Kurpoorgaur,* in the forest of Dundik, he will feed me with all kinds of fish,—so I shall go to him.' Hirunyuk, on hearing this, asked his friend to take him there also, for he too wished to go to another country. The crow enquired the reason of his migrating. Hirunyuk promised to tell him when they got there. In short, Lughooputun carried Hirunyuk there. Munther, on seeing the two, entertained them both. Then Lughooputun says to Munther, 'this Hirunyuk is very benevolent: he has released Chitrgreev and all his retinue from a net ; the sight of which circumstance induced me to solicit his acquaintance.' Having heard this, the tortoise became glad, and asked Hirunyuk the cause of his coming into so uninhabited a forest. The mouse relates :

" ' In the village Chumpukauritee there lived a Sunyasee by name Choodakurn, who used daily after dinner to put the leavings in a plate, and place it in a sling, after which he would go to sleep. I lived there very happily, eating that food. One day another Sunyasee, by name Vinakurn, came to that place. Whilst they were conversing in the evening, Choodakurn took a stick, and occupied himself in preserving that food. Vinakurn exclaimed, ' why do you, inattentive to my story, go doing something else?' He replied, ' I am not inattentive to your anecdote, but that mouse is always eating the food from off that plate, and I am keeping him off.' On this he, looking at the sling, says, ' how can a little weak mouse jump

* This word is compounded of kurpoor, "camphor," and gour, "clear."

so high ? Verily there must be something in the wind.' The other replies—'It is probable there is money there, because people say 'the wealthy are all powerful.' Riches are ever of the greatest service to kings, by which they obtain everything. Well then, let's see what it is.' On saying that, the Sunyasee dug up the ground and seized my wealth. From that day I have been weak. I would never afterwards get any thing to eat, so the next day as I was creeping along, the Sunyasee saw me and remarked—'Look at that mouse, he is now brought on a level with his species.' On hearing this, I thought in my own mind how inexpedient a further residence there would be, but tell this to no one, for wise men never reveal these following things—viz. loss of property, domestic broils, charity, honor, dishonor, age, and their money. Fate has now become adverse, so strength and energy are of no use: hence it is that one who has lost his riches finds pleasure nowhere except in desert places ; nor is it advisable for me to live like a beggar in the same place where I once was rich. For this reason, being exceedingly down in the mouth, I came here in company with your friend.' Munther having heard this, his history, says—'Have patience under such circumstances, and do not care about having left your abode, because a good man meets with respect wherever he goes ; in the same manner when a lion goes into a forest, he does not eat grass &c., but feeds on elephants: for which reason I say, that the happy, the cheerful, the patient, pure-minded, and the brave, make even fortune subservient to themselves : thou art ruined, but still art happy; therefore the happiness enjoyed by you is not possessed by him who wanders about in hopes of finding wealth. Listen further : the shadow of a cloud, the love of an enemy, green grass, youth, and riches, are things which never remain for any length of time. Therefore don't lament because you have lost that money, neither be anxious about your food, because 'He that placed you in the womb, did he not make milk in your mother's breasts before producing you, and will he not then protect you all your life' ? But you know all *that*, being learned : now live happily in my friendship.' Lughooputun hearing these words of Munther, says—'Oh Munther, you possess all good qualities, and are a most excellent person : good men only are able to ward off the calamities of a good man ; knowing this, we came to you.' Having said this, he went and pitched on a large tree. He then, as was his wont, began to look about on all sides. Dis-

covering some cause for fear, he advised the other two to go and conceal themselves in their respective houses. Munther went into the water, and the mouse entered his hole. The crow sitting upon the tree, was looking about him, but saw nothing. Those three then renewed their conversation. Whilst so engaged, a deer, by name Chitrang, coming up to them, said—'I am come to live with you by reason of my dread of the huntsman.' Munther, on hearing this, welcomed him, and said—'make yourself quite at home.' After that, he also lived in their friendship. At length one day the deer Chitrang went to another place to graze, but returned not in the evening: the tortoise became very sorry in consequence, and asked how it was the deer had not returned that night? On hearing this, they all became very low-spirited. The next morning, the crow, flying about in all directions, looked everywhere, and at length saw Chitrang caught in a leathern snare. He went up to him and said, 'Friend, how did this calamity befall you'? He replied, 'What's the use of asking questions now? rather go and bring Hirunyuk sharp, that he may bite the knots of the net and release me before the huntsman comes, for after his arrival it will be of no use.' Immediately on hearing this, he hastened, and, having related all the circumstances, brought Hirunyuk. The latter asked, 'How was it such a clever person as you got ensnared?' He answered—'Formerly, when I was young, the hunters intercepted the whole of my family, but they, being full grown, sprang away from them, but I, not having the power to run, fell into the hunters' hands, who took me to the king: the king gave me over to his son. I remained there a short while, but in process of time, I, one day, hearing the clouds thunder, trembling, assumed the voice of a human being, and exclaimed—'Herds of deer are running about now in terror of the wind and rain, when shall I run with them'? On hearing this, the prince looked towards me, and remaining a while silent, at length broke out in these words—'How came he to speak like a man? Verily it is a most wonderful animal.' Thinking thus, he became panic-stricken. The next morning, he called his brahmin astrologer and related the circumstances. The latter replied, 'all animals speak like men, but not in our presence: this creature spoke, not observing you, so don't be alarmed,—he is no wonderful animal, nor is there the slightest cause of fear from him.' On hearing that, the prince let me go. After

that, I came to this forest, and not being acquainted with it, became ensnared, so now release me sharp.' In the mean time, Munther in a friendly way came up and said to Hirunyuk—'Friend! it is not right of you to delay so long, because if the huntsman were now to come, we should all flee, but Chitrang, being in the snare, would be caught; I am anxious on his account, because, a bosom friend (lity. the friend who really feels for you from his heart), a charming woman, and a sympathetic master, are three very scarce things.' Whilst Munther was uttering these words, Lughooputun suddenly discovered from afar the hunter coming along like death: then turning to the mouse, remarked—'Friend! the sportsman has come; this is a great calamity which has befallen us.' Hearing this, the mouse knawed the nooses in great haste; and when that huntsman approached, they, on seeing him, ran away. Thereon, in utter disgust, he looked about on all sides, and saw Munther crawling along very slowly, on which he seized him, and having tied him to the corner of his bow, was going along tolerably well pleased. The deer, mouse, and crow, were exceedingly grieved at the sight, and following the huntsman, said, 'What's to be done now?' Then Hirunyuk said, 'Scarcely are we out of one calamity before we have fallen into another. Indeed, it must be that the soul suffers many troubles together with the body; all this has came upon us in consequence of our friendship, for there is not so much faith in father, brother, or mother, as in a friend.' In this way they went on talking. Then Hirunyuk says—'Let's invent some remedy whilst the huntsman remains in sight, afterwards it will be impossible.' They request him to propose a remedy to be adopted. Then the mouse says, 'Chitrang should lie down on the banks of the tank feigning to be dead, and the crow pretend to peck him. The sportsman will lay Munther on the ground and go to the deer. In the meantime I will go and bite the tortoise's nooses—he then will jump into the water.' Hearing this, each acted his part, and liberated Munther. Then the huntsman being awfully disgusted, went home. Then the crow, deer, tortoise, and mouse, being exceedingly pleased, lived in their old place as heretofore.'"

END OF THE SECOND CHAPTER.

CHAPTER III.

ON AMITY AND DISSENSION.

VISHNOO SHURMA said to the Princes, "No one should on any account trust the man who has once opposed him; for, if he does, he will be utterly destroyed, like the owls, whose cavern was set fire to by the crows." When the princes heard these words, they asked him how it was?—He related:

"In the south country, near Muhilanuggurce, there was an enormous bur tree (ficus indica, commonly called the banyan tree,) on which Meghwurn,* a king crow, with all his host, resided. The lord of the owls, by name Ooroomurdun, marching from his old cave, was in the habit of investing this tree every night with his whole army, and every crow they found they slew, and departed at morn. In consequence of this, it was absolutely necessary the crows should quit that place. The king accordingly summoned his ministers and spoke—'Our enemy comes here daily and kills us, as though he were the angel of death: at night we cannot see, nor can we find out where he lives; if we could, we would go and fight him there: in the first instance we despised the foe, and now, like a disease, he has acquired strength and afflicts us. Now tell me which of these three expedients is the most advisable—to be friends and then turn upon them, or destroy their unanimity, or buy them off?' On hearing this, the ministers said—'It behoves counsellors to give advice without their sovereign's asking, but when asked, they should give their opinions unhesitatingly; but he who, not doing so, speaks merely to please, should not be considered his master's friend.' After this sentiment, the five ministers began to consult among themselves as to the course to be adopted. Presently one of them, Ootumjeevee, addressed his majesty—'O King! fight not against the strong, but rather join them, for they are crowned with success who first pay obeisance, and turn traitor at the proper time. Flexible trees are

* This is compounded of "Megh," a cloud, and 'wurn,' tint—hue.

uninjured by the rush of flooded rivers: such is our case. In time of adversity join the foe, for when your life is secure, every success may be attained hereafter. If you have many enemies, make friends with one to overthrow the whole. Compare the relative strength of ourselves and opponents in land, followers, and stores,—then prepare to fight. A man, by having recourse to the profession of humility, becomes eminently successful, or, adopting the course of the tortoise, behave in prosperity like the black snake,—because no mortal can control victory or defeat: ergo, examine well the power of your adversary, and act accordingly.' When the King had heard what he had to say, he asked another minister his opinion. He said—'My honourable friend has not said well, because one should not unite with his enemy, in however great a strait he may have fallen. Will not the water which is heated by fire extinguish the same fire? In like manner the owls, by our joining them, from constant vexing will kill us. Our condition will be that of rubbing unctuous substances for an irregular fever, which makes it more virulent: or throwing clarified butter into fire, which makes it burn the more. You will say, the enemy are many, and we few: but never mind that—an elephant is a large beast, but a young lion can kill it. Therefore be valiant and fight the foe. When they see the king's powerful arm, they will spontaneously fear. Blessed indeed is he whose valor is notorious to all, and whom every one knows: otherwise, what advantage were there in destroying his mother's youth (by bearing him)? Therefore they who live to fight are alive indeed, but all who dissent are as dead men.' When the king had heard his opinion, he asked a third what his sentiments were? He replied—'O king, when the enemy is stronger than ourselves, neither fighting nor joining him is advisable, but it were better to leave your country and migrate, for it is not the season for war. For he who flees his country in the face of a powerful opponent, will eventually have cause to rejoice, like Yoodhishteer; whilst he who proudly wages war, will exterminate his race.' The king then sought the counsel of the fourth. He answered—'Departure does not appear to me desirable, for a crocodile in the water may drag an elephant, but if he be out of his element, a dog will carry him off; therefore my advice is, to stay at home, and, calling in the aid of your stanch friends, work injury to your enemy. He who timorously forsakes his country when he hears the foe approaching, never returns to it again. There are three things which get kicked about

by every one,—a toothless snake, a tame elephant, and a houseless king; but, by keeping your ground you may, single-handed, fight a hundred: you should therefore protect yourself within a fort, or enclosure, and thence wage war with the enemy: to gain is fortune; to die is paradise. Therefore, whatever you do, don't migrate. A firmly-rooted tree is not affected by the wind, but if he were not in a place of security, he would be blown down: ergo, what you do, do here.' When his majesty had comprehended his opinion, he asked the fifth what his idea was. He replied—'My lord, I concur with him; for, without protection, the king may become weak,—therefore, call in the aid of some one. Further, stay where you are to accomplish it, because he who once abandons his country, will never recover it by any means. When fire, by the aid of grass, and such combustible matter, has the power to burn the jungle, then the wind helps it; but when kindled, candle-like, if it rise into mid-air the wind will then put it out.* Hence the addition of strength is the means of greatness to all, in the same way that drops of water on the lotus leaf look like pearls: for these reasons, no one thrives without aid; it is therefore my opinion that you call in some one's assistance.' Meghwurn then saluting Chirunjeeo, his father's minister, said—'I asked them in your presence, and you have heard their several answers: now do you say what you think is best.' When the old minister heard the king's words, he replied—'All have spoken on the authority of the Shastur, and therefore have spoken well; but since the enemy is powerful, you should give him grounds to trust you, and then work his ruin; or, occupying a fort, or some such place, ascertain the relative strength and weak points of yourself and enemy, and act accordingly; this too is proper: there is no good to be gained by acting truly towards women, false friends, open enemies, and gamesters; but honesty must be adopted towards a deity, a Brahmin, and a spiritual guide.' Meghwurn, on hearing these words of the old minister, asked, 'but how is one to discover the secret faults of others?' Chirunjeeo answered—'There are various ways of finding it out in time of danger—a Brahmin by the Vedas, a cow by smell, kings by deputing spies, and others by the perception of the eye." Meghwurn asked what was the origin of the war between the owls and the crows? The old minister related: 'Once upon a time, the peacock and all the birds assembled and began

* This signifies that the wind aids large fires, and extinguishes candles.

to consult, that their king, the great vulture, neither protected them from the hunter, or in any way looked after their welfare or injuries: what then was the use of such an one? Rather let us have no king: but if we argue so, then we, without a leader, shall be incapable of taking care of ourselves, in the same way as a boat cannot cross a river without sailors; let us then make the owl the king of all the birds. Having determined this, they made every preparation for inaugurating him,—played all sorts of instruments,—and at length were about to place the owl on the throne, when a crow dropped in and asked them what they were about. The birds thereupon exclaimed—'The crow is the most acute among the feathered tribe; among mankind, the barber; among quadrupeds, the jackal; among women, the gardener's wife: let us therefore acquaint him with all the circumstances, and ask his opinion.' When they had thus made up their minds, they said to him—'We have no king, so purpose making this owl our leader: what is your idea of it?' When he heard this, he burst out laughing, and said—'this is consummate folly! Whilst there is the peacock and other birds, beautiful and valorous, surely this hideous day-blind monster is unworthy of government: I vote against him. Since the great vulture is your sovereign, what is the use of your having such an unimposing, supremely frightful, creature as that? So long as you have one master, a second is inexpedient, although you find a virtuous one. One enlightened and virtuous king is sufficient for a world; but if there are more, the subjects will suffer. People heed us simply on account of the vulture's name; often a weak man's affair is settled by introducing a great man's name, as a hare enjoyed ease by shewing the moon's reflection.' The birds asked him in what way the hare obtained ease?—He narrated:

"'In a certain forest, where lived a king elephant, by name Chutoordunt, with all his tribe, there happened to be a drought, and all the lakes dried up. All the elephants being parched, went up to and addressed Chutoordunt—'we are all half dead with thirst, do therefore take us to some place where there is abundance of water, and let us live there, and be at ease.' Chutoordunt, hearing their observations, replied—'about five days' journey hence, there is a very deep pool of water, kept full from the Ganges: if we go there, there will be ample water for all.' They accordingly resolved, and went there. Finding the water very pure, they gambolled in it all day, and at evening came

out and sat down down on the bank. There happened to be an immense number of hares there, of whom many died under the elephants' feet, many had their legs and arms broken, some had their bodies smashed, and others saturated with blood. They were reduced to this wretched state, when several met together, and arrived at the conclusion that the injury they had that day received from the host of elephants would be repeated daily, since water was not procurable near at hand. 'Life is equally endangered by contact with an elephant, the lick of a snake, and respecting the vile : it behoves us therefore to adopt some remedy.' Several of them observed, 'the only way to save our lives is to levant : such being the case, let us quit the place at once.' On hearing this, others said—'We ought never to leave the habitations of our fathers for any other land : rather devise some means by which we may frighten the elephants, in the same way that a cobra shows his hood ; let there be poison in it or not, still people fear when they see the hood.' Another one, having heard this, said—'I will tell you of a trick by which to scare the elephant. Our master, a hare, Vijyudunt, who lives in the moon's disk, has sent you an ambassador with a message of this sort : let us depute some one or other to the king of the elephants, and our business will succeed.' When they had all agreed upon this point, they fixed on a hare by name Lumbkurn, (long-eared) and said to him—'Thou art cunning, capable of removing the evils of others, and acquainted with the usages of ambassadors : if thou wilt go, our lives will be preserved. The object of our wishing you to go, is, that if a fool of a deputy be sent, our business will be spoilt.' On saying this, they dispatched him. He departed, and finding a high spot on the side of the road where the elephants were in the habit of passing, sat thereon. Presently the elephants approached, on which the hare said to their leader—'O thou rascally elephant, thou hast come here, and with the utmost audacity revellest in this pool, therefore shalt thou die.' On hearing his words, the elephant replied—'I am quite amazed at your language : pray who are you ?' He answered—'I am the envoy of king Vijyudunt, who lives in the moon's disk, and who has sent me to thee.' On hearing his words, the elephant, thinking him a creature vested with power, enquired—'And pray what orders may the moon be pleased to give ?' He replied—'Thou hast evinced the greatest temerity in that thou comest here, and in thy gambols hast slain innumerable hares :

nevertheless I will forgive thee; but if thou desirest to live, never come here again.' This is the moon's order, which I have communicated to thee: now tell me thy answer, that I may convey it to my master.' The elephant rejoined—'Take me to your master, and I will pay my respects to him, and then depart to another lake.' The hare promised to take him there, provided he would go alone. The two accordingly set out together, and approached the pool of water. The hare then said to the elephant—'Behold, the moon has come down into the water, make your obeisance, and be off sharp, lest he become more enraged at your intruding upon his devotions.' The elephant, being alarmed, made his sulam and decamped. From that day forth the hares lived in comfort.' The crow having finished his tale, remarked to the other birds—'Misfortunes are dispelled by converse with the noble, but a moment's intercourse with the base leads to destruction, in like manner as a hare* and partridge met their death by falling out, and then referring to Tikshudunt' (sharp tooth). The birds on hearing this, asked him how it was? —The crow began:

"'Once upon a time, I lived on a certain tree, in a hole of which a partridge had taken up his abode. We two used every evening to discourse on miscellaneous subjects, and passed our time very agreeably. One day he set out in company with other birds, and not returning at night, I began to think whether he had been caught in a net, killed, or what; for he had never before absented himself. On the third day, whilst I was still wrapt in that thought, a hare came and entered that hole. I remonstrated with him in all manner of ways, but he forcibly took possession. In course of time, the partridge having eaten rice to his heart's content, returned to his old abode, and finding the hare living there, said—'Hare! it is not proper that thou should'st occupy my house, therefore get out of it at once.' The hare replied—'Fool! the house is not thine, it's mine: thou, by speaking vain and untrue words, art destroying friendship and gain nothing after all. The builder of a reservoir, well, tank, temple, or place of accommodation for travellers, has no authority over them after having once relinquished them. Again, he who has enjoyed a habitation in the eyes of all men, for a period of

* This must be a mistake: in the original Tales of Peelpai, the dispute is between two birds; and the tale further on shows it should be one of the feathered tribe, and not a hare.

ten years, the habitation then becomes his—for this, there is no occasion for either witness or document: such is the arrangement among men, but among birds, the strongest will retain possession: looking at the matter in the light of religious justice, the house is mine.' The partridge exclaimed—'If thou regardest the sacred law, then let us both go to some person versed therein, and ask him; he shall occupy for whom such referree shall decide.' They both agreed to this, and set off, disputing as they went. I too followed, for the sake of seeing how justice would be dealt out. On the road, there was a cat, by name Sharptooth, who, having overheard them, said to himself—'These two are going to get a settlement: the best thing I can do is to take them in.' Having determined accordingly, he sat down on the banks of a river which crossed their road, with averted eyes, and apparently in pain. On seeing them approach, he shouted—'Alas! this world is transitory, and like a dream, whose most agreeable associations last but for a moment: there is no path left to him who forsakes religion: he whose days pass away without religion, emits breath, it's true, but still consider him as inanimate as a pair of bellows. As clarified butter is the substance of curds,—as oil the essence of sesamum,—so is religion the substance of life. He who forgets this, and lives merely to eat, lives in vain: 'tis this that makes me weep. O youths! piety is a means of removing many calamities, therefore I will quote a few words—'there is no virtue so great as philanthropy; no sin so heinous as paining another; because he who torments those of his own household, will do the same to strangers.' Bear all these mysteries of religion in your hearts.' On hearing these words the hare said to the partridge—'there is a pious cat seated on the river's bank, let us ask him to do us justice.' The partridge replied—'He is our natural enemy, it therefore behoves us to address him at a distance.' They were both agreed upon this, and said—'O ascetic! as thou art learned in the Shastur, listen to our disputation, and determine the case according to the spiritual law, and slay him who turns out false.' On hearing this, the cat put his hands on her ears and said—'Slay! utter not that word again! I have departed from the road to hell, and sought protection from religion: holy men say that 'they who kill tigers and such like savage beasts will go into perdition:' what wonder, then, that they should go who slay other creatures? I would not eat you on any account, but simply do jus-

tice between you. I am, however, old, and cannot hear from any distance, do you therefore come nearer, and each tell me his own version ; on hearing which, I will give just judgment, which shall be approved in this world and in the next, for he who acts otherwise, either for aggrandisement or personal pique, will assuredly be cast into the infernal regions : knowing this, then, do you come close to my ear and tell me the whole case.' Thus spoke the cat, and confidence took possession of both disputants, that they drew near to him. Presently he caught hold of them by their legs, and forthwith devoured them.' The crow having finished this anecdote, added—Seeking protection from an enemy brings down calamity, as in the case of these two : and now that you know it, do whatever you think proper.' When the birds heard this, they all exclaimed—' Indeed, the crow has spoken excellently : let us therefore leave him just as he is, and proceed at a future time to make another king. Having carried this proposition, they all went to their respective homes. At that time, the owl was sitting with his wife near the throne, and said to her—' My dear, the anointing is over, why do they not instal me king?' She said—' A crow has prevented them inaugurating you, and by consequence all the birds have gone home ; one crow alone remains.' On hearing this speech of his wife's, the owl addressed the crow in these words—' O, enemy ! what harm did I ever do to thee that thou hast thus blasted my prospects ? Henceforth, let there be eternal enmity between our tribes. Hadst thou pierced me with a sword, or perforated me with an arrow, it had been well ; but the wound made by words can never heal.' Saying this, the owl went home accompanied by his wife. The crow was then much vexed in his heart, and said—' By speaking as I did, I have uselessly raised a foe : a wise man ought never to reproach any one in an assembly, and always consult with his stanch friends prior to undertaking a matter : by not doing so, I am in a fix. Regretting in this fashion, he too returned to his nest, and from that day has there been unceasing enmity, throughout all generations, between the owls and ourselves.' When king Meghwurn heard these words of the old minister, he asked him what was to be done now. He replied—' I will go among the owls and destroy them through stratagem, in the way that a knave took in a Brahmin.' The king asked him how it was ?—The minister related :

"'In a certain country there lived a Brahmin named Mitrshurma, who in the month of February went to a respectable man in a neighbouring village, and asked for a beast to sacrifice. The man knowing he was about to offer for some holy purpose, gave him a nice fat one. As the Brahmin was driving it along, it ran hither and thither, that at length he lifted it on his shoulder and went on. A parcel of scamps having seen this from a distance, put their heads together, and determined how advantageous it would be to play the Brahmin a trick, get the beast, and appease their hunger. One of them accordingly advanced, and said—'O Brahmin, who keepest the sacred fire perpetually burning, how canst thou, who art ever so correct, do so reprehensible an act as to carry on thy shoulder such a vile creature as a dog: it is also mentioned in scripture, that four things ought not to be touched—a dog, a cock, a low-caste man, and a donkey.' On hearing these words the Brahmin got very angry and said—'How dare you call this animal, which is destined for sacrifice, a dog? Have you no eyes?' The other replied—'Brahmin, don't lose your temper! go in peace!' When he had gone a little further, another of the rogues went up to him and said—'O Brahmin, had this dead calf been a pet of yours, even then it would have been unbecoming in you to throw it across your shoulders: he who touches the carcase of a beast can only be purified by one of two things—either by the lunar expiatory observances, or by the five vaccine essences; why then do you place upon your back that which is forbidden?' The Brahmin gave him an answer similar to the first, and went on his way. Shortly after, the third villain shouted—'Oh thou twice born! how canst thou go carrying a donkey, when it is decreed that any person coming into contact with such, shall perform ablutions with his clothes on?' The perpetuator of the sacred fire said—'Verily, this must be a fiend, for several people have made diverse conjectures at its nature.' Impressed with this idea, he laid it down on the ground, and leaving it, returned home. After which those scamps killed the beast and ate it.' When the old minister had finished this tale, he said to Meghwurn the king—'In like manner will I delude thine enemies and accomplish thy desires, but thou must act thy part in the stratagem which I propose: reproach me with being a traitor, and having besmeared me with some one else's blood, throw me beneath the bur tree: then, do you go off to some mountain with your entire army. The owls will fancy

I am opposed to their enemy, and by and bye I will gain their confidence, ascertain their secret strongholds, and work their slaughter: till I effect this, you remain in that place. I thought of this before, but only tell you now.' On hearing his proposal, Meghwurn said—'Oh thou noble creature, who valuest thy precious life as if it were only a straw.' The minister answered—'In state affairs, the servants should always behave thus, because sovereigns cherish their attendants by giving them rank and wealth, in order that they may make themselves useful in the day of adversity: without this return, what would be the use of caring for them.' Having said this, the minister got up a sham fight with the king, which the others, not comprehending, prepared to kill the minister. Meghwurn interposed—'Punish him not, for he is a foe to our enemies: friends, I will chastise him.' So saying, Meghwurn flew at, and pretended to peck, him: he then pitched him under the tree (as they had agreed upon) and went off to another place with all his train. No sooner had the sun set than the king of the owls made his appearance, and completely surrounding the tree, began to hunt for the crows, but could find none. He then turned round to his followers and enquired—'Which road have the crows taken? If any one knows, let him speak at once, that we may pursue and slay: it will be an easy matter so long as the enemy do not take shelter in a fort, but if once in one, it will then become very difficult.' In the midst of their conversation, Chirunjeeo made a faint noise, on hearing which a lot of owls rushed to the spot and pitched into him. He called out—'I am Chirunjeeo, king Meghwurn's minister; that rascal has treated me in such a way that I have come to your king a supplicant for protection.' When those servants heard this, they reported it to Ooroomurdun. He was much surprised, and approaching, said—'Holloa Chirunjeeo! why did they serve you so?' He then, joining his hands, replied—'The first day you slew the crows, Meghwurn, jealous of your success, prepared for battle, but I told his Majesty it was inexpedient: in fact, quite as useless for the weak to fight against the strong as for a moth to try and extinguish a light, it therefore behoved the wise to make peace with the enemy, pay whatever they might demand, and preserve their lives, for a fortune may be got over and over again, but life is a rare commodity. This is what I told him, whereon he called me a traitor, and made we what you now see. I now seek protection at your feet, and if I recover from my wounds, I will render you

such service as to exterminate the race of crows.' When king owl heard these words, he asked his five ministers, whose names were Krooraksh, Ruktaksh, Deepaksh, Kroornash, and Wukrnash, that now they had possession of the enemy's minister, what they should do with him? Ruktaksh replied—'This, his principal councillor, appeared hostile to him at a particular time, nevertheless some day or other he will view his words differently: we ought, therefore, to keep him, and hereafter, through his instrumentality, effect a reconciliation. This is the best course, because, of the four, war is the most objectionable: let us then make an end by means of him. The objects effected by conciliatory measures, never bring down evils: so do not hastily determine on warfare. If bile can be removed by eating sugar, why have recourse to bitter medicines? In my opinion, peace is the most advisable.' Ooroomurdun having heard this, desired the second minister to give utterance to his ideas on the subject. Krooraksh replied—'Your Majesty, this crow is our natural enemy, therefore union is imprudent; rather foment dissension; when your foe is impracticable, among his kindred; or by bribery, or forgery, throw dissension among them, because, when a hole is made in the middle, a pearl can be strung: listen then to what I say,—take care of our own tribe, and disunite the other birds. Although this crow is our enemy, still we should not kill him, for an enemy sometimes gives good advice: as a thief saved the life of a Brahmin, and a demon saved his cows.' The king asked how that was? Krooraksh related:

"'In a certain village there lived a poor Brahmin, to whom one of his patrons gave a couple of calves: these he fed up with grass and stuff till he made them very fat. A thief happening to see them, took a rope in his hand, and set off to carry them away. On the road he met the ghost of a Brahmin, with frightful teeth, awfully long nose, tawny hair, and red eyes; getting into a dreadful fright, he asked him who he was? He replied—'I am a ghost by name Sutyuwuchun (true speaking); but who art thou?' He answered—'I am a thief, going to steal two cows belonging to a poor Brahmin.' The ghost continued—'Friend! as the Brahmin is undefiled, I will go and eat him: thus both our objects will be carried out.' After this conversation, they both went to the Brahmin's house, who was asleep. The demon advanced to devour him, when the thief

exclaimed, 'Mate! I will steal his cows first—then do you eat him.' The demon added—'Friend! if the Brahmin wakes at the noise made in removing the cows, then all will fail: therefore I will devour him first, and then fearlessly you bone the kine.' The thief argued—'If any one should chance to come when you begin eating, then they will not let me take the cattle; so you eat him after I have secured the cows.' In this way the two went on arguing, by which the Brahmin was roused. So the thief said to him—'Oh Brahmin! this demon says he will eat you.' On this the fiend rejoined—'This thief came to steal your cows.' The Brahmin having heard this, gathered his wits about him, and, invoking his patron saint, saved his life,—took up a big stick, and drove away the thief.' Ooroomurdun, having comprehended Krooraksh's idea, asked Deepaksh what his opinion was: to which he answered—'Your Majesty, I approve of neither peace nor sowing dissension, because by conciliation the enemy is apt to become arrogant, and if he should chance to become aware of your dissension dodge, it might turn to your own injury; hence, it becomes the prudent to win over his enemy by presents, and make much of him,—you will then seize him with the greatest ease. Another reason is, that he came over to us, being opposed to them; therefore, to please us, he will divulge their weakness: then let us keep him, and so will we pass the day in friendly conversation. Moreover, our foibles he will keep secret, for they who do not mutually conceal their secret faults certainly get into trouble, as did the water snake and the land snake.' The owl king asked how that was?—Councillor Deepaksh spoke:

"'Once upon a time there lived a king, whose name was Vishnoo Shurma, in whose stomach the snake * disease having taken root, he gradually dwindled away; so he went off into another country, and took up his abode in a temple. The Governor there was King Bulee, and he had two maidens (daughters). One day they came to their father, and says one—'King, mayest thou meet victory!' The other said—'Feast on prosperity.' When the king heard the words of the second, he became very angry, and said to his ministers, take that foul-mouthed creature and give her unto that diseased man, that she may enjoy a 'feast on prosperity.' The ministers having received the order, carried and made her over to the sick prince who lived

* Dropsy, which natives suppose to be a snake in the stomach!

in the temple. Thenceforth she served that husband as though he had been a God. She after took him off to foreign lands. On the road they alighted at a place, when she went with a servant to procure necessaries: presently Vishnoo Shurma fell asleep, when the snake that was in the Prince's stomach came out. There happened to be a land snake close by, and these two having met, fell into conversation. Whilst they were talking, the female returned, and hearing voices, got behind a tree. The land snake said to the other—'Thou malevolent beast! why dost thou torment this handsome prince?' The watery snake replied—'Why dost thou defile that pot full of gold mohurs by sitting thereon?' The dry fellow rejoined—'If the prince would eat mustard seed, then thou wouldst die, and he recover, but no one knows this.' The other continued—'If any one would pour boiling oil upon thee, thou wouldst die, and he obtain the treasure.' With these words, the two departed to their respective places. Shortly afterwards, the young woman killed both snakes.' When the king had heard Deepaksh's opinion, he asked Wukrnash. The latter said—'Neither of these three have spoken well, for peace, presents, and internal divisions, are the resources of the weak, but the powerful should fight the foe, for if he puts this aside and adopts either of the other three, the enemy, fancying him afraid, will attack: it is only by war that kings propitiate fortune. He that has not the power must endure whatever the fates inflict. The Creator loves all mankind, but fortune favors the brave who valiantly fights the foe. Very few indolent men enjoy the smiles of fortune; but the daring, by their valor, will possess it in various ways. Hence, it behoves the strong to smash his enemy.' The king having heard his sentiments, asked Kroornash what was in his mind? He said—'Your Majesty! this creature came a supplicant for protection: exalt him and slaughter the enemy. You should act as did Ramchundher, with Bibheeshun as his guide, in days of yore to Rawun and his host. Another reason is, that the nethermost hell is appointed for him who slays a supplicant for mercy. In the famous Hindoo poem it is related that King Sheebee gave his own flesh to a falcon and released a pigeon: in like manner did a pigeon, by way of hospitality, jump into the fire for the sake of an enemy who came to him shivering.' Ooroomurdun hearing these words of Kroornash, asked him how it was?—He related:

"'A huntsman, having taken his cage, nets, stick, and other materials,

for hunting, was wandering about a certain forest, when suddenly it became dark, and heavy rain fell. the wind, too, blew as if it were the end of the world. The hunter, seized with shivering, took shelter under a tree, and standing up, thus delivered himself—'Oh God! at such a time as this, none but Thee can deliver one.' At that moment, there was a pigeon on that tree deeply distressed at the continued absence of his mate, and gave vent to the following sentiments—'Why has she not returned to-day, oh why? Can any one have caught her? How empty does this nest look without her: the house in which there is no woman, resembles a cemetery; but thrice happy is he whose virtuous wife does good to all the fraternity.' His wife, who happened to be in the huntsman's cage, under that tree, and was deeply affected at his sorrowful words, said mentally—'There are various kinds of imprisonments, diseases, and poverty, for those who have committed sins in a former state of existence: let it be! that which must happen at a certain time, never fails!' Presently she spoke out from the cage to her husband,—"Ho there! this huntsman has come to our house, do him all honors, and relieve him from the inconveniences of the cold, wind, &c., because when a guest arrives and is not entertained, he leaves his own vices with the master of the house, and takes the latter's virtues—do not dislike him for having encaged your wife, but do him homage to your utmost power.' When the pigeon heard this, his wife's speech, he said—'Hunter! thou art welcome: enter this house without any apprehension, and as if it were thine own, and ask for what thou wantest.' The huntsman says—'Pigeon, dispel this cold I feel.' He then went off into the forest, and bringing a live coal, put it upon some dry leaves and set fire thereto, and then said—'Remove your coldness with this fire. I was transmogrified into a bird for my sins in a former existence, therefore I have not the means of satiating your hunger; but what availeth the retention of this body, which is merely a reservoir of manifold sorrows, and incapable of doing good: do thou rejoice thy soul with it.' Uttering these words, the pigeon, in pure benevolence, and of his own free will, entered the fire which himself had ignited. The hunter exclaimed—'Alas! this creature has sacrificed himself for my sake, whereas I, hard-hearted wretch, live on the flesh of others, utterly regardless of benevolence or mercy. How they must scorn me! In very truth has this pigeon acquainted me with the fact that I must go to hell: from this day I will endure fasting and penance, heat and

cold, until my body shrivels up, and I expiate my sins.' Saying this, he smashed his cage, stick, nets, and all the apparatus, and released Mrs. Pigeon; but she, having seen that her husband sacrificed his life, piously, for a wife who was dearer to him than life itself, jumped into the fire. She, by this act, having become celestialized,* was immediately translated to paradise in company with her husband. The huntsman, too, having, by contrition, rendered himself pure, consigned his body to the flames, and ascended to Paradise.' Ooroomurdun having heard Kroornash's words, said—'I concur with you: this crow is honest and shrewd, not a traitor, but Meghwurn, thinking differently, has disgraced him: if I have him killed, I shall violate a trust. There are sundry expiatory acts for the murderer of Brahmins, drunkards, thieves, &c., but none for him who violates a trust: therefore I must honor him and place him over my fort.' The king having thus resolved, addressed himself to Chirunjeeo—'Come to my fort and be happy: I will take care of you.' Chirunjeeo hearing these words, was delighted in his heart, and gave utterance to this speech—'Oh great king, how can I say enough? The nobleness of my descent will be manifest to you upon our further acquaintance.' Wukrnash remarked—'Now then will the whole race of owls be annihilated by the king's enemy, because, although we should represent to his majesty the evil qualities of others, still if he wont listen, what is the use of it?' Notwithstanding his continuing to talk in that way, the king disregarded him, and took the crow into the fort. The latter began to soliloquize—'He was the sharpest fellow of the lot who proposed my death,—indeed would have done his master good service: all the rest are a parcel of fools: if he were not among them, it were no difficult matter to smash them all.' Ooroomurdun then ordered his servants to show Chirunjeeo all over the fort. When, according to his Majesty's instructions, he had seen everything, he said—'If I live in here, I cannot carry out to the full my heart's desire; and morever they will detect my fraud: I had therefore better take up my quarters at the door, and do what I wish.' Having resolved thus, he said to the king—'Your Majesty! I am a crow, and unworthy of living inside: let me reside at the door and pass my time in honorable service. One can locate the sinless and

* The reader will not fail to observe, in the fulsome praise bestowed upon the self-immolator, an encouragement for women generally to submit to that most horrible and barbarous torture—"Sutteo."

pious in any place, fearless of result.' Saying this, he took up his abode there. Wukrnash observed—'I see plainly that the king and all you ministers are a pack of fools, so I will just treat you to a tale of the olden times :

"'On a certain mountain there lived a bird, whose ordure was gold. One day, as a huntsman was passing by, the bird attended the call of nature, and it all turned to gold. The bird-catcher, on witnessing this, was wonder-struck, and exclaimed—'From my infancy upwards have I wandered among forests, and seen innumerable sorts of birds, but never such an one as this: I must therefore catch him alive.' Making this determination, he spread his net before the tree. Presently the bird returned, and all at once fell into the snare. The bird-catcher immediately put him into his cage and went home. He afterwards began to think that if the king heard he had the bird, he would not only seize it but also take his life,—therefore it were better to make His Majesty a present of the rare jewel. With this resolve, he gave the bird to the king, and explained all the circumstances. His Majesty put it into a cage studded with gems. When his minister saw it, he said to the sovereign—'Why did you listen to that bird-catcher's absurd nonsense, and accept that bird? Let it go.' His Majesty accordingly did let it go. The bird then flew to the top of one of the palace minarets, and sitting down, thus expressed himself—'I was the first fool, the bird-catcher the second, the minister the third, and the king the fourth.' Having delivered this sentiment, he flew away.'—Wukrnash having finished this story, said to his friends —'Hitherto, I have lived under this king's protection, but now I must take refuge in some other mountain, for he will escape unhurt who makes arrangements before the calamity happens, as did the jackal by shouting to a hole.' They asked him how that was?—so he related :

"'In a certain forest there lived a lion by name Dirghdunt (long teeth), who had wandered about for several days in search of food, but found nothing. One evening he saw a large cave, and said to himself—'Certainly some one will come here to take shelter for the night: if he do, I'll eat him.' With this scheme he entered and crouched down. Presently, the occupant of that cave, one jackal Lumbpooch (long tail,) arrived, and seeing the lion's foot-prints impressed there, began to cogitate whether his mightiness was therein or not:

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at any rate he deemed it prudent to ascertain prior to entry. He accordingly retired to a short distance, and thrice shouted—'O hole, oh hole, dost thou not recognize my voice? Why dost thou not answer me to-day, seeing we hold daily converse? Answer me quickly, or I depart to another place.' Saying this, he gave another yell. It then occurred to the lion, that very likely the hole used formerly to answer him, but to-day, in consequence of the fear generated by his presence, he was speechless: in that case, he himself ought to answer the call. Under this impression, he set to and roared to the jackal, who immediately bolted off to another place. This is the reason why I say meditate beforehand, and shape your course accordingly. Having said this to his friends, the minister Wukrnash set off, accompanied by them, to a foreign country.' Chirunjeeo was delighted, and said to himself—'Ah, ah! now that Wukrnash has migrated, my success will soon be effected; the slaughter of the owls is no longer impracticable, for the king, who has no able counsellor, is soon ruined. A shrewd minister looks on a false friend as an enemy, but this king has now no such discriminating person about him: now then is the time for me to make some exertion and bring about the welfare of my tribe.' With this resolve he brought a piece of wood daily for several days, and deposited them near the door. When he saw there was an immense quantity collected, he waited until after sunrise, when the owls would lose their faculty of sight, and then piled up all the wood at the entrance of the cave, and stole away to Meghwurn. The latter asked—'What news?' Chirunjeeo replied—'I have prepared my scheme for the destruction of the enemy, but do every one of you bring a lighted stick, and throw it down in the place I shall indicate—thus all the owls will die.' On hearing these words, the king crow asked—'What hast thou done?' The minister answered—'Your Majesty! this is not the time to tell, for if the foe should become acquainted with the tidings I reveal, they would escape to another place, and then all my labor would have been in vain: another reason is, you should never vacillate in a matter requiring expedition.' Having heard this, Meghwurn and all his army took each a lighted stick, and shied it down at the door of the owls' cave. All the inmates became frantic from the smoke, and essayed to come out, when lo! there was no egress. They then called to mind the words of Wukrnash, and said, this is the fruit of not listening to him. They had just time to say that, when the flames

burst forth, and every owl died. Meghwurn then returned to his own tree and enjoyed the government most delightfully. He enquired of Chirunjeeo, how he had managed to enter the abode of the owls, and succeeded so completely. He replied—'With the exception of Wukrnash they were all dolts, and they, in opposition to his advice, took me inside the fort: in consequence of this, he went off to another country with all his friends. The rest of the owls being fools, were burnt to death. In a similar way, a black snake having carried a frog pickaback, afterwards ate him.' Meghwurn hearing this, asked how the snake ate the frog? Chirunjeeo narrated:

"'In a certain country there lived a snake, by name Mundvish (deadly poison,) who becoming incapable of procuring himself food, was very hungry, so he came and sat down beside a tank, and seeing therein a whole lot of frogs, thought he could not get his dinner without having recourse to some trick, so with that determination, he shut his eyes, and squatted down. A frog addressed him—'O snake! why dost thou sit here silent, instead of exerting thyself for food?' The cobra replied—'Whence is a luckless wight like me to find grub? Why it was only this very evening I was wandering about looking for something to eat, when seeing a frog, I rushed at him: he fled towards a most worthy Brahmin. I followed, and laid hold of a young Brahmin's foot who was bathing at a tank, supposing it to be the frog: the lad then and there immediately died. His parents, in the agony of their hearts, cursed me thus—'Wretch, in that thou hast bitten my guileless boy, henceforth shalt thou bear a frog, and through his instrumentality alone shalt thou obtain thy daily food.' Thus did that Brahmin curse me, so I have come to do your service.' The frog having heard the speech, communicated it to all the fraternity. The frogs then, headed by their sovereign, came forth, and mounted the snake with the greatest delight. He then showed them all sorts of capers, in so much that they became ecstatic and said, 'this mode of conveyance is far better than either elephant, horse, or carriage.' Having carried them in that way some two or three days, he began to grow languid. They asked him why he went so slowly. The cobra replied—'I am so famished that I cannot move.' The king frog then ordered him a young frog daily. The cobra, on hearing it, remarked—'The execration of the Brahmin was exactly as you have ordered.' Thenceforth he

eat one every day, and so continued, until he got through the entire lot, when lastly, he devoured his Majesty also.' Meghwurn having heard this speech of Chirunjeeo's, said—'A man of the lower orders will not undertake an affair for fear of the difficulties; one of the middle class having began, will throw it up on meeting obstacles; but the higher will carry a matter through when once commenced, though thousands of impediments oppose him. Thou, after enduring innumerable toil and pain, hast slain a multitude of the enemy by the sheer force of thy wisdom. This is as it should be, for if you leave a remnant of a foe, fire, or debt, it will again increase. If you strike with a sword, then one dies alone, but if you strike with wisdom, several fall together.' Chirunjeeo having heard these words of the king's, said—'All is owing to thy prowess: the deity giveth knowledge to such, like thee, as are of a happy disposition: the Creator doth not preserve any one by keeping a staff in his hand, but whom he desireth to preserve to him he giveth knowledge, to others ignorance and folly.'—Meghwurn rejoined—'What thou sayest, is all very true.' Thus king Meghwurn, having slain all his enemies, returned to his old tree, and continued to rule in happiness and peace.'"

END OF THE THIRD CHAPTER.

CHAPTER IV.

THE LOSS OF WHAT HAS BEEN OBTAINED.

VISHNU SHURMA says to the king's sons—"He whose wisdom does not get confused in adversity, can deliver himself even from the greatest dangers, as a monkey escaped from a crocodile." Hearing this, the king's sons ask, "How was that?" Then Vishnu Shurma relates:—

"On the banks of the Ganges, on the tree Jumboo, there lived a monkey by name Soomookh. One day a crocodile came under that tree: to him Soomookh says—'You have come a guest to my house, therefore I will give you some jambles' (rose apples). Saying this, he gave him some. The crocodile, having eaten them, being pleased, went home; and from that day forth came daily, and, conversing on various topics, they became great friends. One day the crocodile took some fruit home and gave to his wife. She ate them—they tasted like nectar. Afterwards she asked her husband—'My dear, where did you get this fruit from?' He answered—'A monkey, by name Soomookh, a friend of mine, gives me them daily. I eat them there, and what was left to-day, I have brought you.' Hearing these his words, she says—'He that eats such fruit as this every day, his liver must be like nectar, so bring and give it to me; by means of which my life will be free from death, and I shall enjoy many happy days with you.' Hearing her words, the crocodile says—'That monkey is a great friend of mine, why do you speak against him?' She replied—'If you love me, give me his liver, otherwise I will not keep my life.' He answers—'My dear, a brother in friendship is considered greater than a brother by blood, therefore don't be obstinate.' Then she replies—'You have never disregarded my words before, only to-day you have disappointed me, therefore I will abandon my life.' The crocodile, having heard this her determination, says—'That monkey is not to be killed by me, but there is no withstanding you.' Saying this, he came to Soomookh. Then

Soomookh says—'Friend, why are you so sad?' The crocodile answered—'Your brother's wife (calling himself a brother) has abused me thus—'Wretch, ingrate! you do not invite him to be a guest in your own house from whom you get your subsistence: you go to his house every day and eat all kinds of fruits.' She abused me in this strain, therefore do you come to my house: my wife has procured all kinds of things for you, and is now waiting.' Then the monkey answers—'Friend, I cannot travel by water, therefore do you bring your wife here, then it will be all right.' Hearing this, the crocodile replies—'Friend, I live on the banks of the Ganges, so you sit on my back, and come along.' After that, the monkey sat on his back in all confidence. Then the crocodile, having dived into the water, went along. The monkey says to him, 'Friend, I am rather timid, so go slowly.' Hearing this, the crocodile thought—'Now the monkey is in my power, what does it matter if I tell him my intention.' Reflecting thus, he says—'Think of your favorite deity, because I am going to slay you in consequence of woman's obstinacy.' Then the monkey asks—'Friend, what crime have I committed?' The crocodile replies—'The fruit you gave me yesterday, that woman eat, and it occurred to her, that the liver of him who eats such fruits every day can be nothing but nectar, and she said, 'if you do not bring me his liver, I will not sustain my life;' for this reason I am taking you away.' Hearing this, Soomookh replies—'If I had known that before, the liver which I have concealed up in that tree I would have then and there given to you. It is useless your taking me without a heart.' The crocodile replies—'Friend, then give it to me, and the woman will be pleased.' He then brought the monkey to his old place; after which, the monkey having jumped up the tree, says to himself—'I have escaped out of the hands of death to-day.' Then the crocodile says—'Friend, give me the liver quickly, and I, having given it to your sister-in-law, will come immediately.' Hearing this, the monkey, smiling, said—'Fool! wretch! What! does the liver exist out of the body? Such a breaker of faith as you, don't remain here—go away at once.' At the monkey saying this, the crocodile, repenting, thinks thus to himself—'I made a mistake in telling him on the road: I must say something to assure him, and thus take him away.' Determining thus, he says—'Friend, I only said that to try you, and believing your incredible words to be true, I brought you back, because even a child knows that the body is the

only place for the liver to be,—therefore consider that merely a joke, and come to my house without fear: my wife is sitting down expecting you.' Then Soomookh says—'Do not trust the hungry, as Priyadurshun never met Gungadutt again.' The crocodile asks, 'How was that?' The monkey says:

"'In a certain well there lived a large frog, by name Gungadutt, whom the other frogs had severely teased, by reason of which he went out of it by means of the earthen vessel attached to the wheel, and thus began to think—'This party is strong and numerous, therefore what shall I do?' Just at that time he perceived the hole of an ant-hill snake and says—'Having conducted this snake from his hole to my abode, I will cause him to destroy my kinsmen, in the same way that a traveller extracts a thorn with a thorn.' Resolving thus, he began to holloa out to the snake. Then the snake thought in his heart—'This is some magic, or else some one is calling me out to thrash me, I don't know which; I must therefore question him from this place.' Having determined thus, he asks—'Who are you?' The frog replies—'I am Gungadutt, the king of the frogs, and am come to you for protection.' Hearing this, Priyadurshun the snake says—'Fire and hay can never remain in one place, how then can you come to me and talk such nonsense?' Then Gungadutt answers—'My enemies have been annoying me, therefore I am come to you. It's very true you are my natural enemy, and it is in conformity with the Shastur to slay a formidable enemy by means of a foe.' Hearing these his words, the snake says—'How shall I get there?' The frog replies—'I will easily take you.' Hearing this, Priyadurshun says to himself—'Every day I am fretting about food, and to-day it has come of itself, then why should I delay?' Thinking thus, he accompanied him. Then taking the snake by the way of the wheel, he placed him in his house. Priyadurshun shortly demolished all the frogs, and said to Gungadutt—'Friend, I have killed all your enemies, therefore give me something to eat.' Then Gungadutt replied—'You have accomplished your friend's business, you ought now to go home.' Hearing this, the snake answered—'Gungadutt, if some one else should have taken possession of my house, what shall I do?—so do you give me one of your party every day, or else I will kill them all.' Gungadutt, hearing this reply of the snake's, fearing, continued to give him a frog every day. One day the snake having

eaten all the frogs, at last eat Gungadutt's son. Gungadutt's wife having observed that, became very sorry and said—'You have destroyed your own family, by bringing that wretch here; now go from hence, or else make an effort to kill him.' Having heard these her words, and whilst reflecting on them, the snake says—'Give me something to eat.' Gungadutt replies—'Friend, as long as I am here, why do you fret for food? But I will now dispatch my wife to another well to bring more frogs: till then you remain quiet.' Hearing this, Priyadurshun says—'You feed me, and are like a father to me; bring the frogs sharp.' After he had dispatched the female he says—'My wife is not yet returned, so I will also go, and bring lots of frogs; you sit here at your ease.' Having spoken thus, he also went away, by the way of the wheel, and Priyadurshun the snake remained there in expectation of the frogs. Some days after that, the snake entreated a lizard, who lived in a corner of that well, thus—'Oh Godhick, you and Gungadutt are great friends, therefore, go where he is living, and say—'Priyadurshun calls you,' and says, 'If I deceive you, may I be cursed, don't doubt.' The lizard, hearing this message, came to Gungadutt, and related the whole circumstance. Then he replied—'One should not rely on the hungry, therefore utter these words to Priyadurshun—'Oh wretched snake! know that Gungadutt will never again enter that well.' Then the lizard related it all to the snake.' The monkey having related this anecdote, adds—'In like manner, I am not coming to your house.' The crocodile having heard this, says—'If you do not come, I shall have the character of being ungrateful, and I will starve myself to death in this place on your account.'* The monkey replies—'You wish to kill me in the same way, with insinuating sweet words, as a jackal, by giving an ass cause of assurance, killed him.' The crocodile, hearing that, asks, 'How was that?'—The monkey says:

"'In a certain forest there lived a lion by name Kuralkesree, who had a disease on his body. He said to a jackal, Dhoosur—'Minister, to-day I cannot go anywhere, therefore do you go and bring me something.' Then the jackal, wandering about on all sides, saw

* It can hardly be necessary to explain that superstition has taken such a violent hold on the poor deluded worshippers of the Bull, as to make them believe that if one person sacrifices his life by suicide, owing to the wilfulness of another, the self-destroyer becomes a martyr, his opponent a murderer! Profitable doctrine for the astute Brahmin!

a jackass, whom he addresses thus—'Uncle, I greet you; you at present look very thin.' The jackass replies—'Nephew! what shall I say? My master is a cruel washerman, who puts heavy loads on my back, and then drives me with speed, and does not even allow me grass to eat, so I content myself by eating dirty thistles—how then can I be fat?' Again the jackal says—'If that is the case, come with me, I will shew you a place the other side of the river, where there is plenty of green-grass.' The ass, on hearing that, replies—'It may be a nice place, but how can I live there alone?' Dhoosur says—'There are plenty of she asses there unmarried, and they told me that if I could find a husband worthy of them I was to bring him: for this reason I tell you.' Hearing these his words, the ass, through avarice, followed the jackal. Immediately on observing him, the lion made a spring, on which the ass ran away. Then the jackal, being enraged, said to the lion—'I have seen your strength to-day: even an ass escaped from you, how then can you kill an elephant?' On hearing this, the lion became ashamed. The jackal continued—'I will once more bring him to you, so be on the look out and kill him.' Saying this, he went after Lumbkurn and asked—'Why did you flee?' He then replied—'Nephew, you took and delivered me into the hands of death, but by the aid of fate I was preserved. Who was that there whose nails were like the sword of Indra?' Then the jackal laughing said—'Uncle, that was a she ass, who, seeing you, being exceedingly pleased, came towards you, and you causelessly feared and ran away. She has now come to this determination—'if Lumbkurn will not marry me, I will destroy myself,' therefore go quickly and save her, otherwise you will become a woman-murderer, and the goddess of love will curse you, because a woman's face can obtain anything; he that disregards her, the goddess of love, making a beggar of him, will send him into the forest.' Hearing these words of the jackal, the ass went with him, and the lion immediately killed him, and placing the jackal to protect him, himself went to bathe. In the mean time the jackal eat up the liver and ears of the ass. Afterwards the lion, having returned, began to look about, and seeing no ears or liver, asks the jackal—'Who ate these?' He replied—'Asses have neither ears nor liver; if they had, this fellow would not have returned to you.' He, believing his words true, gave him his share of the flesh, and eat the rest.' The monkey having related this anecdote, says—'Thus you

wish to kill me.' Then the crocodile replies—'He that lays aside his own interest, and tells the truth, suffers in the same way that Yudhishter the potter did, and thus it has happened to me.' The monkey asks—'how was that?' The crocodile replies:

"'In a certain village there lived a potter by name Yudhishter, who, whilst taking something out of a furnace, tripped and fell, and a potter's vessel having come in contact with his forehead, inflicted a wound like that of a sword. Some days after, there was a famine in that place, so the potter went to another country, and entered the service of the king. The king, on seeing that wound, thought him a gallant fellow, and greatly honored him. From that time, the other soldiers began to envy him, but he was favored by the king, so they could say nothing. One day, in private, the king asked Yudhishter—'In what engagement did you get that sabre-wound?' He replied—'Your Majesty, I fell one day, when baking rice, and coming in contact with a vessel, this wound was inflicted.' The king hearing these words, became greatly ashamed, and said—'I was deceived by seeing your wound: you had better go from hence before this circumstance is known to any one else. If the brave men hear of it, they will slay you.' Then he replied—'Tie my hands and feet, and throw me into the battle, and then see my quick-handedness.' The king answered—'The family in which you were born is not one to go to battle: such being the case, why do you thus idly brag like the young jackal?' Then the potter asks, 'In whose presence did he boast of his strength?' The king says:

"'In a certain forest there lived a lion with his lady, who had two male cubs. Then he (the lion) having killed various kinds of animals, and giving them to his lady, said—'Don't lose sight of these (young ones) until they become large.' Saying this, he used daily to bring them animals: however, one day he got nothing, and was going home in that manner (i. e. empty-handed,) when on the road he found a young jackal. He immediately seized him, and bringing it to his wife, said—'To-day, I have found nothing but this.' But she, seeing it was so very small, brought it up with her own two young ones. One day when these youngsters became large, they went out in the forest. There, seeing an elephant, the young jackal said, 'don't go near him.' Saying this, he bolted home. Seeing this, those two also followed him home, and told their mother

what he had done. The young jackal, hearing it, became exceedingly enraged, and said—'What! am I less brave than these? They are laughing at, and reproaching me: I will therefore punish them, and shew them my strength.' Hearing this, the lioness took him aside, and said—'You are the son of a jackal, and have not the power to kill elephants. I preserved you by giving you my own milk,—for this reason you talk so big: then before you are discovered in your true form, you had better go and join your own species, or else you will die at the hands of these.' Hearing those words, the jackal ran away.' The king having related this anecdote to the potter, adds—'Before it is known you are a potter, you had better flee.' Having heard that, he fled.' Soomookh, having heard these words of the crocodile, says—'No one knows the deceit of woman, or else they would never trust them.' The crocodile asks 'Why?' The monkey says:

"'In the town of Dhara there lived a Brahmin by name Sutyavurt Shurma, with his family, whose wife quarrelled with every one. He therefore, for his love to her, abandoned his own country, and went with her to another. On the road the woman said—'My dear, I am very thirsty, bring me some water from some place or other.' He then left her, and went for some water, and after some time he brought the water. On his arrival he saw his wife had fallen down a corpse. Whilst he was lamenting, there came a voice from heaven, saying—'If thou wilt give her the half of thy life, she shall rise again.' Hearing it, that Brahmin, being a holy man, uttered it thrice, and then gave her half his life. By means of this, she revived, and drank the water. Afterwards those two went to another village, and put up there. Then the Brahmin went into the bazaar to get necessaries. Here a lame person began to sing sweetly. The Brahmin's wife, hearing it, became enamoured; and going to him, said—'Friend, take me to yourself, otherwise you will become a woman-murderer.' On hearing this, he seized her hand. Then the woman said—'This body is bestowed on you, so now, without hesitation, come with me.' Presently that lame fellow came to the place where the Brahmin had put up. Afterwards the Brahmin came, bringing the materials. She, having prepared the cooking, placed the dishes, and said—'Let us give this lame fellow some food.' On hearing it, he gave the lame man some food, and they eat together. Then the

woman said—'My dear, you go about and leave me alone, I cannot pass the time pleasantly,—therefore let this lame man be my companion.' The Brahmin, having heard it, replied—'How can we take the cripple away?' She answered—'I will tie him on to my back, and carry him along.' The Brahmin said, 'Very good.' Afterwards she tied him to her back, and they proceeded. On the road the Brahmin, being tired, went to sleep on the brink of a well. Then the woman, having rolled her husband into the well,* and putting the cripple into her box, went to the king's city. The king's servants having seen the box, took it to the king. Then that Brahminee went with it, making terrible lamentation. When they opened it, behold, it contained a lame man. They then asked her, 'What's this?' She replied—'This is my husband, who suffers very much from sickness, I therefore carry him on my head.' Hearing this, the king looked on her as his sister, and kept her about him. Here, a traveller going along the road, came for some water, and took out the Brahmin. He then began to look about, but saw neither the woman, nor the cripple. Afterwards wandering about, he at length came to that town. That wicked woman having seen him there, informed the king thus, 'That is my husband's enemy.' The king hearing it, ordered his servants thus—'Put that man in prison.' Then the servants began to do so, on which he exclaimed—'O king, you are an observer of religion, therefore administer justice in accordance' (therewith.) Having said this, he related the whole of his adventures. Hearing them, the king found out by investigation that the Brahmin was innocent, and the wife guilty. Having come to this conclusion, he consequently punished her, and honored the Brahmin.' The monkey having related this anecdote, says to the crocodile—'Women are the root of all evil, therefore no wise man ever listens to what they say. He that listens to it becomes ridiculed, in the same way that king Mundun, and his minister Wuroochee, were ridiculed in public.' Then the crocodile says—'How was that?'—The monkey says:

"'There was a very powerful king, by name Mundun, whose wife one day became aggravated about something or other. He made all kinds of apologies, but she would not listen, and said—'If

* This *nice* young lady must have forgotten that her own existence was limited to that of the victim of misplaced confidence.

you will put a bridle in your mouth, and seat me on your back, and begin to neigh, I will then hear you.' Then the king, by reason of love, did as she said. The minister's wife, hearing of this, one day being angry, would not speak to her husband. Then the minister Wuroochee, knowing all things, tried to appease her, but she replied—'If you will shave your head, and prostrate yourself before me, I will then be obedient to you.' Then he, in consequence of her persistence, shaved. The next morning the king was sitting down in an assembly, when in came the minister. The king asked him, 'Why did you shave?' He answered, 'I shaved because your Majesty neighed.' Hearing these their words, all the people were quickly acquainted with the whole matter.' The monkey having related this anecdote, adds—'A man should remain silent when he hears a woman talking nonsense. He that departs from this, and speaks, gets into trouble, like the ass in the tiger's skin.' The crocodile asked 'How was that?'—The monkey replies:

"'On the banks of the Nurmuda there lived a poor washerman by name Bhawanjee, whose ass daily got thinner; in consequence of which the washerman became thoughtful, when all at once he found a tiger's skin. He seized it with rapture, and at night, having covered that ass with it, turned him loose to feed in the neighbours' fields.* All the peasants, considering it to be a tiger, ran away. One day, after he had eaten lots of grain, and become very fat, hearing the voice of a she-ass, he began to roar with great vehemence, on which the peasants discovered he was not a tiger. Being certain of this, they took and killed him. Therefore one should not speak vain words to a woman: you were going to kill me for her sake, but that was no fault of your's, because it is your nature to break faith, and that (i. e. nature) is not improved by the society of a good man, because it is no use advising an evil-disposed person.' Whilst they were conversing in this manner, a water animal came, and said to the crocodile, 'your wife, waiting for you, has died of hunger.' The crocodile hearing this, became exceedingly grieved, and said—'Oh unhappy me, that I have fallen into such trouble! 1st, I am at enmity with my friend; and 2ndly, my wife is dead: now a cave and the forest are alike, because the house in which there is not a woman

* It is a fact, not less true than remarkable, that a donkey in India is scarcely ever seen to eat herbs of any kind: I have often seen them pass by grass. Popular opinion assigns 'prickles' as their favorite food.

is like a cemetery; therefore, my friend, pardon my faults: I have deceived you,—I will therefore burn myself.' The monkey hearing that, replied laughing—'I thought from the first that you were henpecked. You undertook to commit murder, because she told you; and now you are going to destroy yourself for grief at her death. You ought to rejoice at the death of such a bad woman. There is a story of a harlot quite apropos of this:

"'In the town of Chŭmpāwŭtee there lived an old merchant whose wife was partial to strangers. A libertine said to her—'O woman, my wife is dead, and I am very sorrowful: dispel my grief,—I was very happy at seeing you.' Hearing this, she replied—'If you wish this, you take my husband's money and we will go to another country, and live happily.' To which he answered—'You have spoken well; I will settle the business sharp.' Early the next morning, taking lots of money, according to their agreement, they started off to another country. They had gone some miles when they discovered a large river in their road. The lover thought thus in his mind—'If the bailiffs pursue us, they will seize the woman and money, and slay me; therefore I must leave her, and carry off the coin.' Determining thus, he says to the woman—'This river is difficult to cross, and the water also is deep; therefore I will first take over the kit, and afterwards I will bring you.' Then she answered—'Do whatever you please.' He then took up the coin, and at the time of departure, said—'My dear, take off your clothes, and give them to me; you won't then have the trouble of carrying them.' She then took them off, and gave them to him. He took them, together with the property, and bolted. Seeing this, she became very sorry in her mind, and said—'This is the fruit of what I have done.' Saying this, she sat down in the water for shame. In the mean time a jackal came, bringing a round piece of meat, and a fish came to the banks of the river: on seeing it (the fish,) the jackal placed the meat on the ground and tried to catch the fish. The fish entered the water. She (the jackal) then went back, and lo, a kite had carried off the meat. Seeing this, the woman, laughing, said—'The fish and meat are both gone, what are you looking for now?' Hearing her words, the jackal, becoming enraged, replied—'Your deed is exactly the same as mine: you have lost both husband and lover, and now, naked, what are you thinking about?' Having said this, Soomookh

says to the crocodile, 'don't grieve like that bad woman, but go home.' Afterwards the crocodile went to his house, and lo! another crocodile had taken possession. Seeing it, he thinks—'He has boned my house; now which means must I adopt—conciliation, sowing discord, or fight? None will tell me this except a friend, therefore I must ask him.' Having resolved thus, he returned to that rose-apple tree, and began to address Soomookh thus—'Friend, what shall I do—by my ill-luck another has taken my house?' The monkey replied—'Wretch! why did you commit such a folly as coming to me again, after being guilty of such a wicked action? He that gives advice to a fool, injures himself. I will tell you a story to that effect:—

"'On a certain tree there lived a pair of sparrows. There arose a great storm, and it began to hail. At that time, a monkey, suffering severely from cold, came for protection to that tree. Seeing his miserable condition, the sparrow on the tree said—'You have hands and feet, why then do you endure cold, wind, &c.—why don't you make a house?' That hostile monkey, on hearing these words, became disgusted, and said—'O sharp face! fool! why do you speak against a wise man? I have not the power to build a house, but I have to destroy one.' Saying these words, he plucked out his nest, and threw it away. For this reason it is not a good plan to advise the stubborn.' Then the crocodile replied—'I indeed am guilty, but I ask you as you are an old friend.' The monkey answered—'Go and fight the enemy: if you die, you will go to heaven; if you gain the victory, you will enjoy your home happily. What must be, must; but you should do as the wise jackal, who paid his respects to the great,—deceived the brave, made a present to him who did his business, and fought with his equal.' Then the crocodile asks—'How was that?' Soomookh replies:

"'A jackal, by name Chutoor, was wandering about the hill Shunvun, when he found a dead elephant. The jackal had not power to break the skin to eat the flesh: he therefore sat down there. In the mean time a lion came. On seeing him, the jackal saluted him. He asked, 'Who are you?' He replied, 'I am a servant: your honor has slain this elephant, and I am sitting here to protect it.' The lion answered—'I did not kill it, some one else killed it, or else it died of itself; I will not eat it: if you wish it, take it.' Hearing

these his words, the jackal became exceedingly pleased, and said—'This is very proper, because the great get things by their own strength.' After this, the lion went to another forest. Then a tiger came, to whom the jackal said—'Why do you come into the jaws of death? A lion having killed him, ordered me, 'if any tiger should come here, don't say a word to him, but come and tell me, and I will kill him, because once I killed an elephant, and went to bathe: in the mean time, a tiger came and eat what he wanted, and left it. Ever since that day, I have looked for a tiger, but never found one.' The tiger hearing this message of the lion, feared exceedingly, and said—'Nephew, spare my life.' Saying this he ran away. Next came a monkey. Seeing him, the jackal says to himself—'An enemy came, I saluted him; another I deceived: now I must have this elephant torn open by the hand of this fellow.' Having resolved thus, he says—'O monkey, you have not come for many days, and you seem to be hungry; so eat* a little of this elephant which a lion has given me, before he come, and then go quickly.' On hearing this he tore him open, and eat a little of the flesh. Seeing that, the jackal said—'O monkey, the lion is close, therefore run away quickly.' Having heard that, the monkey ran away. The jackal then began to eat at the place where it was torn, when up came another jackal, whom having conquered, he eat the flesh to his heart's content.' Soomookh adds—'So do you in like manner slay that crocodile and enjoy yourself in your own abode: you may enjoy yourself in a foreign country, but if you have not a friend, you will be involved in calamity like Chitrung.' Hearing that, the crocodile asks—'How was Chitrung hurt?' The monkey replies:

"'In the village of Ayodiya there lived a dog by name Chitrung, who by reason of a famine, was unable to get any food, so he went to the house of a gentleman in another country. There his wife gave the dog food and kept him, and he lived there a long time; but one day he just went out of the house, when the other dogs bit him in several places, and made him all over blood. By reason of this Chitrung suffered very much, and said to himself—'Even if there be a famine, one should not abandon his native country.' Having resolved that, he returned to his village Ayodiya. Then his rela-

* The elephantioorous monkeys are presumed to be aborigines of 'Hinwan,' and anti-emigrants.

tions began to ask him—'Chitrung, what kind of a country is that?' He replied—'The country is good, and plenty of necessaries; the women are also kind; but there is a lack of the society of one's relations, therefore I am in this state.' Soomookh having related this anecdote, addresses the crocodile thus—'There is no place like sweet home, therefore regain by fighting whatever you have lost.' The crocodile having heard these words of Soomookh's, fought with the other crocodile, took his own place, and lived happily.'"

END OF THE FOURTH CHAPTER.

CHAPTER V.

CONSIDER WELL BEFORE YOU DO A THING.

VISHNOO SHURMA says to the king's sons—"A wise man, seeing or hearing of the bad deeds of another, would not do the same; but it came to pass that the barber Mundmuttee, seeing what Muneebhudra did, without thinking did the same, and accordingly suffered." Hearing these his words, the Princes ask, "How was that?" He relates:

"In the village Peithun, in the south, there lived a merchant by name Muneebhudra, who was very honest, but became poor, by reason of which he was dishonored, and therefore said—'A curse on this poverty, because kindness, mildness, and similar qualities of a poor man, are looked upon as their contraries by the world, and my wisdom is becoming stupidity by being anxious for food for my family, and getting angry every moment; and my house looks like a cemetery, without grain and other things. A poor person, though he possess wisdom and such like virtues, still he is not counted among men. There are many such like evils attending poverty; so now, vowing to fast, I will give up my life.' Having resolved thus, Muneebhudra fell asleep. Then a deity, assuming the form of a beggar, came to him in a dream and said—'I am pleased with your conduct, and I will come to-morrow to your house in this form: you then beat me over the head with a stick, and I will turn into a lump of solid gold.' Having heard this, he awoke, and said—'Is that dream true, or is it a fancy, because I am always anxious about money?' The next day, thinking in that way, he sat down, when all at once a beggar exactly like the one he saw the night before, came. Then Muneebhudra knew the dream to be true; so he took a stick, and thumped him, when he became gold. The merchant took and deposited it in his house. There was a barber there, who had observed all the circumstances, who went home, and, being astonished, began to think —'I also will call a beggar to-morrow, and will thump him on the head with a stick, and he too will become gold.' Determining thus,

he went the next day into a party of beggars, and said with great politeness—'You save people by giving them counsel and advice, and go to every one's house to beg; therefore to-day come to my house with your party.' Then the chief of the batch replied—'You have Brahmins at your house every day, why do you invite us? Call Brahmins.' The Barber replied—'I know your customs, therefore you must come.' Having said this, seizing the hand of the chief with respect, he took him home; he then struck him on the head with a club, from which the beggar fell down insensible. The other beggars, seeing this, made a great noise: at that time some of the Kotwal's sepoys being present, seized the barber and took him to the Magistrate. Then the Magistrate asked the barber—'why did you do this?' He replied—'I only did what I saw done in Muneebhudra's house.' The Magistrate having called the merchant, asked him questions, but he answered nothing. He then ordered—'Impale this barber, for he is a bad man, but the Brahmin's wife repented of her evil.' Then Muneebhudra asks—'How was that?' The Magistrate answers:

"'In the town of Oojjyunee, there was a Brahmin by name Deoshurma, whose wife had no son: she therefore cherished a Mungoose like a son. After some days, she had a son, and having put him to sleep one day, said to her husband—'I am going for water, you look after the boy, lest the mungoose hurt it.' Having said that, she went for water: the Brahmin, seeing the child fast asleep in the cradle, went out somewhere on business. In the mean time a black snake came out of his hole, and went up to the cradle. Exactly on seeing him, the mungoose killed him on the spot: he then went out to show what he had done. The Brahminee having returned, and seeing his mouth all covered with blood, thinking he had killed her child, threw the water pot at his head, from the effects of which the mungoose died. She then entered the house, and seeing the child asleep, and a black snake torn in pieces beside it, she sat down, lamenting for the mungoose. Just then the Brahmin coming, said—'The child is living, why then do you vainly cry?' She answered—'This is the fruit of your disregarding my words, and going out for your excessive avarice, because a wheel turns on the head of the avaricious.' Having heard this, the Brahmin asks—'How was that?' She replied:

"'In the town of Umrawutee, there were four friends, Brahmins, who, suffering severely from poverty, began thus to consult: 'We are now in great pain, therefore let us go where money can be got, because there is no pleasure for the poor but in a forest' Having resolved thus, those four went off to another country. Then hearing that there was a Jogee by name Meirwāmud near the river Kshipra, possessing great ability, they went to his hut, each paid him his respects to the best of his power: then he asked them—'Why have you come?' They replied—'Poverty has oppressed us, we therefore come from desire of money, which we could not get without undertaking something desperate; therefore, we must do some deed by which we shall either gain great wealth, or die in the attempt. Having resolved on that, we came here. Now do you satiate our desire, otherwise we will kill ourselves.' The Jogee, seeing they were inflexible, having considered from enchantment, answered—'Go towards the Himalayas, and wherever each one's light shall fall, there an accomplishment will take place.' Saying this he placed four lights on their heads; after which, having taken leave, they went towards the Himalaya mountains. When they had gone some distance one of their lights fell, on which he, having dug there, found a copper mine. He then said to the rest—'Friends, take as much copper as you like.' Those three replied—'Fool! what's the use of that; though one takes ever so much of it, still poverty will never leave him: we will therefore go on.' Having said this, they went on, but he, having taken as much copper as he could carry, returned. Here they went on about two koss, when another fellow's light dropped. He having dug there, said—'Let us take as much of this silver as we can carry, and go home.' Those two replied—'There may be a golden mine ahead, so away we go.' Saying this, they departed; and the other, having taken as much silver as he could, went home. Going along, the third fellow's light fell. He having dug, found a golden mine; and he, being exceedingly pleased, said—'Friend, let us take what gold we can, and go away.' He replied—'Fool, there are jewels in front, I will therefore go on.' Then the other said—'I will take this gold, and wait for you: come quickly.' Hearing this he went along, but being parched with heat, hunger, and thirst, and having forgotten the enchanted road of the Jogees, began to wander about in all directions. He then saw a man with a wheel turning round on his head, and his whole body covered with blood. He then asked him

—'Who are you, and why does this wheel turn about on your head?' When he had said that much, the wheel came and sat on his head. Then that Brahmin, getting confounded, said—'Why has the wheel perched on my head?' Then the former wheel-bearer said—'I have endured it for many days, and now, when another person, bearing a magic lamp shall come and ask you, it will then go and perch on his head.' Having heard that, he asks—'How long have you been here?' He answered—'I don't know the time, but, driven by poverty, I fell in with this wheel in the reign of king Ram.' Having heard that, the Brahmin asks—'Who brings you food &c., here?' The late wheel-bearer answers—'Neither hunger or thirst assail you here; you have only to endure this pain. Koobera has appointed this (wheel) to intimidate those who come to take away the money; therefore no one comes by reason of fear. I have now told you all about it, so shall go away, as my body is in great pain.' Having said this he went away. Here Soowurn Siddee (the man of the golden mine) had waited anxiously for him, and thinking he was not coming, went to look for him, and seeing a wheel turning round on his head, approached him and asked—'Friend, what's this?' He answered—'This is the fruit of avarice.' Again Soowurn Siddee says—'If a man slow of understanding possesses a little wisdom, he then becomes injured, as did the men who, not listening to the advice of another, restored the lion to life.' Hearing this, the Chukurdhur asks—'How was that?' Then Soowurn Siddee says:

'"'* In the village of Tooljapoor, there were four scholars learning science, among whom three had attained a knowledge of spells. Then they said—'The advantage of learning is to accumulate wealth, by obtaining the protection of the king.' Then one of them said—'Ho! there is that fellow among us who has no learning; we won't give him a share of what we get, therefore he may as well go home at once.' Hearing this, another said—'This is not worthy of a wise man, because he and we have played in one place ever since our infancy, and he has more common sense than we have: fame is not to be acquired in the king's house from mere science, without being skilled in the ways of the world,—we ought therefore to give him a fourth share.' All having agreed, they four started for a foreign country. In the forest there was lying a dead lion: seeing him, one

* This tale is illustrative of the old adage—'a little learning is a dangerous thing.'

said—'Let us make a trial of our science.' Having heard that, the man of common sense said—'If you restore that lion to life, he will eat you all up, therefore you ought not to try it in this way.' He said a great deal in that strain; but not listening to him, those three persisted, and began to bring him to life. Then says the other—'A wise man ought to refrain from such an unworthy act.' Having said this, he went a long way and seated himself on a tree. Afterwards, immediately they brought the lion to life, he eat them all three.' Soowurn Siddee having related this anecdote, adds—'Common sense is better than learning.' Then Chukurdhur replied—'It is not exactly so; because a wise man may live in his house with the greatest caution, still he experiences inconveniences, and a fool sometimes escapes alone in the woods, as both the fish Sahustr-boodhee, and Shut-boodhee, were killed, and Ek-boodhee remained safe and sound, kicking his heels about in the water.' Soowurn Siddee having heard this his speech, asks—'How was that?' Chukurdhur says:

"'* In the country Mŭgŭdh, in the tank Lotus, there lived two fish by name Sahustr-boodhee and Shut-boodhee, between whom and a frog by name Ek-boodhee, there existed friendship. One day the fishermen came to that place and said—'Let us kill the fish of this place to-morrow.' Ek-boodhee having heard this, informed the other two. Then Sahustr-boodhee said—'I know lots of water tricks.' Shut-boodhee said—'one should not leave his birth-place, so what is to happen, let it happen here.' The frog having heard their words, said—'Friends, I am going, do you also come.' They replied—'You are Ek-boodhee (i. e. one wisdom,) therefore you are going, so go,—we won't accompany you.' After this, the frog went with his family to another place: The next day, the fishermen having thrown their nets, caught many fish, and one of them took Sahustr-boodhee by the head, and Shut-boodhee by the tail, and went along. Ek-boodhee having seen this, approaching his wife, says—'Such a calamity has befallen Sahustr-boodhee, and Shut-boodhee, and here am I, Ek-boodhee, playing in the water.' Chukurdhur having related this anecdote, says—'The wise also, by means of fate, are thus tortured.' Soowurn Siddee having heard these his words, replies—'The same calamity has befallen you as Lumbkurn, who became ensnared for

* The meaning of these three words are severally, 'skilled in a thousand arts,' 'skilled in a hundred arts,' and 'skilled in one art;' and the tale is adduced to prove that *much* knowledge may *sometimes* be more injurious than a little: he might have added, *always so, when misused.*

singing, though forbidden to do so by Soomuttee.' Then Chukurdhur asks—'How was that?' Soowurn Siddee replies:

"'An ass by name Lumbkurn, and a jackal by name Soomuttee, both lived for some days in the forest eating the fields of the people. One day, after they had eaten their full, they were sitting down, when Lumbkurn says—'The moonlight nights don't pass pleasantly to me, I will therefore sing.' Soomuttee says—'Lumbkurn, don't sing, because the peasants will wake hearing your song, and will chastise you; you therefore be silent.' To which he replied—'You know nothing about these things, that's why asses forbid me.' The ass reproaching him thus, commenced singing. The peasants waking from this, seized Lumbkurn and thrashed him well. Seeing this, the jackal said—'Uncle, I told you, but you, not listening, began to sing. This is its fruit.' Then Chukurdhur says—'From listening to good advice also, Mŭnthŭr the weaver met his death.' Then Soowurn Siddee asks—'How was that?' Chukurdhur says:

"'In the town Narayun, a weaver by name Munthur used to weave various kinds of things with his wife. One day the loom broke, he therefore went into the woods to get a stick, and began breaking a bit of blackwood. On that tree there lived a demon, who said—'This is my abode, molest it not,—I will give you whatever you want.' Then the weaver said—'I will go to my house and consult them all, and will ask what they say.' Having said this, he went home, and on the road he met a barber, a friend of his, whom he asked. He replied—'Ask a kingdom, then you will be king, and I your minister.' Having heard this, he went and communicated the whole circumstance to his wife. She said—'There are a great many cares in sovereignty; therefore don't do that, but ask for another head and two hands, so that you may work two things at once; then our business will thrive.' He, approving of it, went back to the tree, and said to the demon—'Give me two more hands and another head.' Exactly on saying that, it happened to him as he had asked. After which, as the weaver was going home, the people, seeing such a wonderful thing, took him for a demon, and stoned him to death. Therefore, what must happen will not fail. Knowing this, a wise man should not be anxious for vain avarice: by this, Chunder Shurma sustained loss.' Soowurn Siddee asks—'How was that?' Chukurdhur replies:

"'In the town of Pundurpoor there lived a Brahmin, by name Krussun Shurma, who obtained subsistence by begging, and whatever grain* was over and above, he put into a vessel, and placed it in a sling, under which he used to sleep. One day he thus began to think—'If there should be a famine, I would sell this grain and buy she goats; when they have multiplied, I will get rid of them, and get a cow; when her progeny shall have well augmented, I will exchange them for mares; when they shall have produced many colts, I will sell them all,—by which means I shall be very wealthy. I will then look out for a Brahmin's daughter and marry. She will be pregnant of a boy, and when he begins to toddle, I will say to my wife—'Seize the boy; and if she wont take it in consequence of being engaged, how I will kick her!' Thinking thus in his mind, he kicked out, and struck the jar, which immediately broke, and he lost all the grain. Therefore don't entertain vain ideas.' Then Soowurn Siddee says—'What fault is this of yours? It is the power of avarice. Avarice also greatly injured king Chunder Sain.' Chukurdhur having heard that, asks—'How was that?' Soowurn Siddee replies:

"'In the town Ayodhya, the sons of King Chunder Sain were very fond of playing with monkeys; they therefore kept monkeys in the stables.—There there happened to be a quarrel between a cook and a ram. A wise monkey, seeing that, said—'Strife has commenced here, therefore we ought to leave this place and go into the woods.' The rest of the monkeys, hearing this, replied—'You have become old, and your senses gone, and have all kinds of strange fancies. Here, under the protection of the king, we have plenty of food; nor is it advisable to leave that and go in the woods and eat leaves. What is to happen, let it happen here.' The other monkey, having heard this their speech, took his family to another place. After this, one day the ram butted the cook, on which he seized a firebrand and struck him, by which his wool began to burn. He immediately entered a hay rick which was in the stable—all the stables took fire, by which some horses were burnt to death; some being half burnt, fell. Others had their eyes and other parts of the body burnt. The king, immediately on hearing of the circumstances, sent for the horse doctor and asked—'What remedy will you adopt to

* In the original tales, instead of grain, it is honey and oil: the context shows it must be a liquid to become dissipated.

cure the burns of the horses?' He answered—'The horses will recover with monkeys' oil.' On hearing it, the king ordered his servants—'Kill all those monkeys, that the horses may be cured.' He accordingly did as he was ordered. The old monkey, greatly distressed at hearing it, determined to take his revenge, wandered about the forest. On the road, he saw a beautiful large tank, and began to think—'People don't frequent this tank, there must be a demon here.' Fancying this, he took a stalk of a lotus, and drank from a distance. A demon having seen that, came out of that tank to the monkey and said—'I am delighted at your intelligence, so take this my jewelled necklace.' Having said this, he took it off his own neck and gave it him. Then the monkey asked—'What strength have you in the water?' The demon answered—'If a thousand men get into the water at once, I will not let one go out.' The monkey having heard this speech, said—'I will bring you lots to eat.' Saying this, having put the jewelled necklace on his neck, he came to the town of king Chunder Sain, when meeting the king, he said—'I have eaten your food for many days, I am therefore come to see you.' Then Chunder Sain asked—'From whence have you brought this jewelled necklace?' The monkey replied—'In the forest, there is a tank, in which, whoever dives at sunrise gets such jewels as these.' On hearing that, the king said—'I will come?' The monkey replied—'Very good.' Afterwards the king accompanied the monkey with his army, and encamped close to the tank. When night was over the monkey got up at sunrise and said to the king—'If you wish for the jewels, now's your time.' Hearing this, Chunder Sain went to the tank with his army. Then the monkey said—'Let them all go in, and when they have brought out the jewels, you and I will go and pick out the best.' The king having heard that, ordered them to pick out good jewels. Immediately on hearing the king's order, they all entered the tank, and the demon drowned them all. The servants were a long time. Then the king remarked to the monkey—'No one come yet?' The monkey then, springing up into a large tree, answered the king—'You killed all my family, and I have now had my revenge. You fed me, that's why I let you be saved.' The king having heard these words, repented and said—'He that is very avaricious gets into trouble.' Having said this, he went home.' Soowurn Siddee having related this anecdote, added—

'You acted in that manner, and met a similar calamity. Well, I shall go now.' Chukurdhur asks—'A friend is useful in time of calamity; how then can you leave me now?' Soowurn Siddee answered—'A monkey got into trouble for saying two thieves had seized a demon: for this reason I am afraid of that wheel.' Chukurdhur having heard that, asked—'How was that?' Soowurn Siddee says:

"'In the town of Muthoora there lived a king, by name Bhudrsen, whose daughter was very beautiful. A demon was watching to carry her off, but he had not an opportunity; he therefore concealed himself. Seeing this, the girl said (to a female companion)—'Friend, that demon worries me day and night: how shall I avoid it?' Hearing this, the demon began to think—'I came to carry off this girl; what shall I do if a stronger man than myself comes?' Fearing in this manner, he went into the king's stables, and, converting himself into a horse, remained there. Some thieves came there that night to steal the horses: perceiving this (the demon) to be the best, put a bridle into his mouth and took him out, after which, having sat on him, was taking him home, when he commenced running about here and there, on which the thief licked him with a whip, but he would not go straight. Then the thief began to think—'I have seen many horses, but I never saw such an obstinate one as this; there must be some trick in it.' Whilst he was thinking thus, the horse went under a fig tree, on which the man seized one of the drooping branches and ascended. Then the demon also, fearing the thrashing, ran away. On seeing that, a monkey, who was on that tree, remarked—'Ho! you being a demon, and this only a man, why do you flee?' The thief, hearing that, seized the monkey and threw him down. The demon, perceiving that, fled.' Soowurn Siddee said—'In like manner I fear the wheel.' Chukurdhur replied—'When one's fate is adverse, such misfortunes will happen.* Certainly no one can contend against fate: if that is favorable, even adverse things will become all right, in the same way as it happened to the blind man, the humpback, and the three-breasted woman.' Soowurn Siddee having heard that asks—'How was that?' Chukurdhur says:

* Behold! notwithstanding Ceylon is a three-peaked inaccessible mountain, its ditch is the sea, its inhabitants mighty demons and valiant Titans,—still was the great Rawun vanquished by a band of monkeys.

"'In the town of Mudoopoor there lived a king, by name Mudoosoodun, who had a three-breasted daughter. The king asked his Brahmin astrologer—'What shall I do to her?' He answered —'What you have to say, consider, then say it; he that speaks without thinking, will be like Chundkurma.' The king having heard that, asks—'What did he say?'—Then the Brahmin replied:

"'A demon, by name Chundkurma, was wandering about the forest Dundka, when he saw a Brahmin: having seated himself on his shoulders, he went along. Then he, (the Brahmin) seeing the other's feet tender, asked—'O demon, how did your feet become tender?' He answered—'After bathing, as long as my feet are wet, I cannot walk. I daily perform my ablutions, till then don't you go away.' He then bathed. The Brahmin observed this, and thus thought to himself—'When he comes out again he will eat me. Now's the time to run away, because after bathing, as long as his feet are wet, he cannot run. This is his custom.' The Brahmin accordingly ran away. Then the demon says—'I was taken in by telling him that; if I follow him now, I shall break through my established custom: therefore he remained there sorrowing.' Having related this anecdote, the astrologer says to the king—'You ought not to do a single thing without consideration, that is the way a wise man acts, therefore you ought not to look at her. It is thus also in the Shastur—'If you have deformed children, don't look at them.' The king having heard that, placed her in another place. At length when she arrived at maturity, then he sent all over the country saying—'Whoever will marry this girl, to him I will give lots of money.' Hearing of this, a blind man and a humpback, who gained a livelihood by begging, came to the king's house. The blind man said to the king—'If you will give me your daughter, I will marry her.' Then the king thought thus. It will be best to give her to this man. Afterwards having married them, and given the blind man a large sum of money, he said—'Now go to a foreign country.' Then the three-breasted woman went and lived in another place. There that woman becoming enamoured of that humpback, said—'Let us poison this blind man, we shall then enjoy ourselves.' On hearing this, he gave the king's daughter a dead snake, who cut it in pieces and put it on the fire to cook, and then said to the blind man—'This meat was brought for you; you sit and put fire beneath it (the pot,) as

I am going out on business.' Whilst it was being cooked by a slow fire, the steam of that black snake touched his eyes, and by means of its poison, the disease vanished from his eyes, and he began to see plainly. And seeing those two laughing and playing, he came up groping as formerly, and seizing the humpback, threw him in a rage against her breast, by means of which her third breast sank in, and the humpback became straight: therefore I say, if fate is favorable, all goes on well.' Chukurdhur replied—'Well, you are going home, but take some one with you, because it is also said thus in the Shastur,—that one should not go to a village alone, and when every one is asleep one should not stay awake, nor should he wish for himself the best of everything: he that thus acts in conformity to the Shastur, becomes saved, as was the Brahmin from the snake.' Soowurn Siddee asks, 'how was that?' Chukurdhur replies:

"'In the town of Nassick Rhashetr there lived a Brahmin by name Deodutt, who said to his mother—'I am going into the town on the business of Gooroo.' She answered—'My son, don't go alone.' Having heard that, he replied—'The road is free from molestation.' Again she said—'What you say is true: but don't go without a companion.' She accordingly brought a crab from out of the well, and putting it in a vessel, gave it to her son, and said—'Take this companion along with you.' He, obeying his mother's orders, took this thing and went along the road. Being tired from the heat of the sun &c., he fell asleep under the shade of a tree, when all of a sudden, a black snake came to bite him. He then began to look into the vessel to see what it contained, and the crab, imagining it to be a black snake, killed him. Afterwards when the Brahmin awoke and saw the snake, he began to think—'How did he die?' At last discovering that the snake's head had been torn by the crab, he said—'He did this. My mother gave me this as a companion, and I am thereby saved.' Thinking this, he took the crab home, and prostrating himself related the whole circumstances to his mother, and lived happily.' Then Soowurn Siddee says—'That is all proper, because to whatever extent one relies on magic, a place of pilgrimage, a Brahmin, an astrologer, a doctor, a religious teacher, to that extent will his objects be accomplished.' Soowurn Siddee having consoled Chukurdhur with such like words, went home.' The Brahmin's wife having thus related Chukurdhur's history, said to

her husband—'In the same way, through your excessive avarice, this deed has been done by my hand.' The Magistrate having related these stories about the Brahmin's wife to Muneebhudra, the merchant, impaled the barber in the presence of all the people.'"

Vishnoo Shurma related these five Chapters, by the hearing of which the king's sons became expert in the business of kingdom, and conducted the affairs of the government prosperously.

END OF THE FIFTH CHAPTER.

END OF THE 'PUNCHO PAKHIYAN.'

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